APRIL 1957

The Reformed Journal

S.F.T.S
LIBRARY

A PERIODICAL OF REFORMED COMMENT AND OPINION

The Cross: The Proof of Election
By JAMES DAANE

The Mind of Safety
By HENRY STOB

A Centennial Challenge
By HOWARD B. SPAAN

"We Shall Judge Angels"
By GEORGE STOB

The Hackensack Race Resolution
By LEWIS B. SMEDES

John Yeury DeBaun
By J. G. VANDEN BOSCH

Pages From the Past
By THE EDITORS

Book Review —
An Historian's Approach to Religion

FREE *to all* Reformed Journal **Subscribers**

With each copy of the brand new publication of the late **DR. CECIL DEBOER'S** selected articles

Responsible Protestantism
Edited by Dr. Henry Zylstra

at the regular price of $3.50, his large, straight-thinking and invigorating book entitled

The If's and Oughts of Ethics
379 pages, regularly $3.00

will be given *absolutely free for a limited time only*, to all new and present subscribers to THE REFORMED JOURNAL

Mail this coupon today for your subscription and these two fine books for the price of only one!

Present subscribers need not renew their subscriptions to obtain these books.

Please send THE REFORMED JOURNAL ☐ for 1 yr., $2.50 ☐ for 2 yrs., $4.00

Renew my subscription for ☐1 yr. ☐2 yrs.

☐ Send RESPONSIBLE PROTESTANTISM for $3.50; include THE IF'S AND OUGHTS OF ETHICS (reg. $3) free of charge.

NAME .....

ADDRESS .....

CITY ..... STATE .....

I enclose ☐ / Send bill ☐ — Circle one: 2.50 4.00 6.00 7.50 3.50*

*For books only; limited to present subscribers

THE REFORMED JOURNAL
231 Jefferson Avenue, S.E.
Grand Rapids 3, Mich.
PHONE ORDERS: GLendale 1-3925

The Reformed Journa

A PERIODICAL OF REFORMED COMMENT & OPINIO

Volume VII No

APRIL 1957

Editorial Board
Henry Stob, Harry R. Boer, James Daane
Lester DeKoster, George Stob

Publisher
William B. Eerdmans, Sr.

THE CROSS: THE PROOF OF ELECTION
Dr. James Daane, *Minister of the First Christian Reformed Church, Los Angeles, California*

THE MIND OF SAFETY
Dr. Henry Stob, *Associate Professor of Ethics and Apologetics, Calvin Seminary*

A CENTENNIAL CHALLENGE
Rev. Howard B. Spaan, *Minister of the West Side Christian Reformed Church, Cleveland, Ohio*

ANNOUNCEMENT

"WE SHALL JUDGE ANGELS"
Dr. George Stob, *Minister of the Prospect Street Christian Reformed Church, Passaic, New Jersey*

THE HACKENSACK RACE RESOLUTION
Dr. Lewis B. Smedes, *Minister of the Madison Avenue Christian Reformed Church, Paterson, New Jersey*

JOHN YEURY DEBAUN
J. G. Vanden Bosch, *Professor Emeritus, English Language and Literature, Calvin College*

PAGES FROM THE PAST
Edited by Dr. George Stob

BOOK REVIEW
Dr. Dirk W. Jellema on *An Historian's Approach to Religion* by Arnold Toynbee

PUBLISHED MONTHLY, excepting August, by the Wm. B. Eerdmans lishing Company, at 231 Jefferson Avenue, S.E., Grand Rapids 3, Michi Entered as second-class matter at the Post Office at Grand Rapids, Michi SUBSCRIPTION RATES: 25c per copy; $2.50 one year; $4.00 two y ADDRESS all subscriptions to Subscription Department, *The Refor Journal*, 231 Jefferson Avenue, S. E., Grand Rapids 3, Michigan. Adc all editorial and advertising communications to Managing Editor and Ac tising Manager respectively.
Managing Editor: Calvin P. Bulthuis; Advertising Manager: David Wynk

The Cross: The Proof of Election

by James Daane

THE CROSS is a scene of mockery and a place of erision. "The rulers scoffed at him." "They that assed by railed on him." The malefactor also railed on him." "The soldiers also mocked him." In like manner also the chief priests mocking, ith the scribes and elders."

Why is the mockery so general? Why the scorn bitter, the derision so sharp? From what proeeds this extraordinary cruelty of spirit? Whence iese heartless words to a man in anguish? What idden evil gives scorn so cruel an edge, contempt sharp a tongue?

A cross, some nails. Men have died in this manr before. Yet mockery had then been less eloient, and derision without this dimension of depth. t these other times some small sympathy had ingled with hard duty. But at Calvary no word compassion is heard. It is a place where scorn id mockery are wide and deep, and unrelieved.

THE CROSS is also the place of theological reflection. Men gather here who believe in ection. They reflect on the doctrine of election, id in terms of election they appraise this event.

The rulers who scoff, the chief priests and scribes id elders who mock, speak about election. Their scourse is about election — at a juncture at which e Church has often been silent about election. hey cry: "He trusted in God; let him deliver him ow, if he desireth him." If Jesus is the One hom God desires, let the proof be demonstrated a divine deliverance. If this is the One whom od wishes to have for himself, let God's choice indicated by a rescue from the jaws of death. ith an irony which stems from their conception election, they cry in derision: "He saved others; t him save himself, if this is the Christ of God, s chosen." If he is truly the Elect of God, the an of God's choice, let it be proven now by an act self-salvation. Then, say they, we will believe at he is the Christ, the chosen of God.

Jesus had claimed to be God's Messiah, and had idged all others as false christs and false messahs. He had claimed to be God's only begotten on, though his followers were also sons of God ecause begotten of God. He had claimed to be od's Elect, his only Elect, as he had claimed to God's only Messiah and God's only begotten Son, ough his followers were also the elect of God. e had claimed that he, in distinction from all hers, was the One in whom God delights, "the hrist, the chosen of God."

Now the chief priests, the scribes, the elders, the soldiers, and all that pass by respond to his claim with scorn and haughty contempt. The Elect of God? Behold, he suffers! The One in whom God delights as in none other? Behold, he is dying! The Savior of Israel? He cannot save himself! The One whom God desires? Behold, he is rejected, accursed by God!

This is the disproof of his election. The Cross, the suffering, the dying, the inability of self-salvation — this is the divine refutation of his claim to be God's Elect. The divine election of God's Elect would reveal itself in opposite terms: in life, joy, and safety.

Believing in election — their own version — they hurled their mockery and shot their arrows of scorn. "And the soldiers also mocked him, coming to him, offering him vinegar, and saying, If thou art the King of the Jews, save thyself." "And one of the malefactors that were hanged railed on him, saying, Art not thou the Christ? save thyself and us." "In like manner also the chief priests mocking, with the scribes and elders said . . . Let him now come down from the cross, and we will believe on him."

"Save thyself, O Jesus, and we will believe that thou art God's elect — and in your doctrine of election! But since you cannot, we know that thou art not God's chosen. The Elect of God will surely be able to save himself. Therefore we mock, and our scorn is deep."

The ridicule and scorn, of which there was so much at Calvary, attaches to the question whether Jesus is God's Elect. Its source was that erroneous conception of election held by those who stood there that day.

HOW profoundly unbiblical was the conception of election of those who mocked! Jesus remained on his Cross precisely because he was God's Elect. The impossibility of saving himself was the actuality of his election. He cannot save himself, because he is God's Elect. Had he come down from the Cross, had he preserved his life, had he acted in self-interest and lived by the principle of "safety first," he would not have been God's Elect. The repudiation of the principle of self-preservation was the revelation of his election. Had he saved his life, he would have disclosed that he could not save others. Had he been guided by their distorted conception of election, he would have lived by the counsels of safety and "enlightened" prudential self-interest — and have demonstrated that he was not the "chosen of God."

His ministry is the ministry of love, love for God and love for his neighbor. In a sinful world, this means the ministry of the Cross. As God's Elect, he is God's Servant. "Behold, my Servant whom I have chosen, my Elect in whom my soul delighteth." As the one, he is the other. As both, he must die. And his death is the disclosure that he is both. For it is true of God's Elect, as it is of God's Servant, that "he that would save his life shall lose it." The Elect must die! Only as such is he the Elect, "the chosen of God."

How contrary to the Scriptures was the conception of election held by the religious leaders of that day. Yet how modern, and how common! How prevalent the old Jewish notion that to be God's elect is to be established in this world, to prosper, to be protected and made safe. How little it is understood that to be God's elect is not "to be ministered unto" but "to minister," not to save one's life, but to lose it. How little we perceive that election means not *in the first instance* to be saved, but to lose one's life for the sake of the gospel, for the salvation of others. Election is a call to service, to the service of the Cross, to self-denial and self-sacrifice. It is the call to take no thought for one's life, what one shall eat and what one shall drink in order to preserve one's life and insure its continuation into the tomorrows of the future. Thus to be concerned about one's life and the prolongation of existence is to forget that life is more than meat, and the body than raiment; it is in practice to deny one's election. Election is first of all a call to suffer and be a servant, in love for the God of the Cro and for the salvation of the neighbor. Election unto salvation, but salvation means the sufferi and death of the Cross, which is the only way th leads to life. Election is the call not to save but lose one's life, and to receive it back again in th better resurrection as a gift of grace.

At the Cross the election of God's Elect is ma clear. Here is the supreme disclosure of the mea ing of election. Here Jesus is revealed to be Christ, "the chosen of God," because he cannot, a does not desire to, save himself. As such he is one whom God desireth.

The question is not so much whether we are Go elect, as it is whether we are willing to be Go elect. Are we willing to eschew our devices of se interest and self-protection and live rather by se denial and self-sacrifice? Are we willing as in vidual Christians, and as the Elect Church of G to take our ordinary religious ideas and ideals safe living, and safe measures and policies, a nail them to the Cross, because we acknowle them to be but the wisdom of this world? Are willing to follow the Elect of God and lose our liv trusting God that we shall find them again in grace? For the mark of God's elect is ever always that they refuse to save themselves, rather lose their lives that others' may be saved.

The elect must lose their lives. This is the m of their election, and the proof of their Christian May we not mock the Elect of God, either by w or by deed.

The Mind of Safety

by Henry Stob

THE CHRISTIAN REFORMED CHURCH has a complex "personality." Although it has its own identity, it does not have a single "mind." Rising up out of the body of the Church and variously expressing its life and faith are at least three minds, through each of which a shared commitment to the Christ receives a different articulation.

What constitutes these minds in their diversity is primarily a different governing idea concerning the Church's relation to the world. Governing one mind is the positive idea of love; governing the other two is the negative idea of fear. In and through the minds that it possesses the Church responds to the world in a threefold way: it flees it, it combats it, and it works redemptively upon it; it counsels safety, militancy, and saving action.

Is this permissible? May a single Church assume three different attitudes toward the world and enjoin three very different courses of action w respect to it? No doubt it may, but only on condition: that the attitudes assumed are prop adjusted to one another, which means specific that the negative actions are subordinated to positive. World-flight on the one hand, and wo combat on the other, can have no independent st in the Church. They depend for their status the absolute command to love, and they hav right to exist only because and in so far as subserve the ends of love. They are mere me permissible only when used as instruments, n self-preservation, but of world-redemption. curity, whether sought by retirement or aggres may never be taken as an end in itself. The cry safety and militancy should never be heard a the cry for positive outreach. When it is so he

id when it is heeded, an imbalance ensues that nnot but hurt the Church.

Such an imbalance exists, I think. A long-standg desire for safety and a newer inclination to tack, both good in their proper place and degree, ve grown so strong and independent that they ve taken on the status and proportions of veriible Minds and in their negativity are challenging e priority and governorship of the positive mind hose purposes they were meant to subserve.

In this article I shall attempt to set forth the aracter and give proof of the existence of the first these minds — the Mind of Safety, leaving for xt month a discussion of the second mind — the ind of Militancy.

I AM BOUND to comment at this juncture on the use of the term "world," for it is in its relan to the world that the Mind of Safety is defined. e term world is notoriously ambiguous. It somenes means a space, the earth; sometimes a time, e age; sometimes an inclusive society, the earth's habitants; sometimes a restricted society, the undeemed; and sometimes a moral or spiritual qual-, sin. Since we are engaged in a religious discusn we may ignore the first three of these meanings d attend only to the remaining two.

I am, of course, not using the term in the latter these two senses. There can be no quarrel among ristians about sin. Sin is always and everywhere be negated. The world, defined as flesh or devil, serves nothing but an unqualified and everlasting . The Christian is bound to flee it or destroy it. affirmative attitude toward it would be an emacement of darkness and chaos, a repudiation of d. On this, all Christians are agreed.

When, therefore, I refer in this discussion to the orld" I shall be referring not to a spiritual qual- (sin), but to a concrete entity, the society of the redeemed. The word in this usage refers to that oup of men and women who, together with their oughts, acts, institutions, and achievements, exist, touched by saving grace, outside the Christian urch. It refers to that complex historical magnide into the constitution of which sin has entered, t also God's creative and providential action. It signates the people whose existence and culture nd in the token of depravity, guilt, and unbelief, t who are surrounded nevertheless by God's genal revelation and are the recipients of His common ace and the beneficiaries of the general operation His Spirit. It points to what Augustine called e City of the World as it stands in contrast to the ty of God. It includes Nineveh and Babylon, hens and Rome, Hollywood and Reno, Buchenld and Belsen. It embraces pagans, heathen, and ostates, and all their works and ways: unregente philosophy, science, art, and morals — in short, the whole of unredeemed society, civilization, and culture.

IN THE MIDDLE of this world the Church is set down. Itself not of the world, it is situated in the world and, because it touches that world at a thousand points, the question concerning its relation to that world must inevitably arise. The question may, and indeed should, take many forms, for only when our question is plural will our response to it be adequate. We should ask: How can we protect from the ravages of the world the divine gift we have received? We should also ask: How can we unmask and destroy the world's evil works and ways? And we should ask: What is there in the world to be thankful for, and how can we serve that world in Christian love? When all these questions are asked, and each receives its due and proper accent, and only when this is done, will we be in position to frame a single comprehensive answer in the embracement of which we ourselves will be integrated and made whole.

The Safe Mind, which we are now considering, puts the emphasis on the first of these three questions. In so far as it asks the other questions it does so in subordination to the first. Its central question is: How can the Church maintain itself in the world, how can we preserve the truth and piety we possess, how can we remain unspotted from the world? Its fault does not lie in its asking this question. Its fault lies in making this question central, in according it a governing role, in giving it an accent it does not deserve. The question, it will be observed, does not turn the Church outward toward the world, but inward toward itself. In it the Church inquires not about its mission but about its safety. The question expresses the Church's self-concern. And when, as here, the question stands insufficiently qualified by the others that could and should be asked, it expresses a self-concern which stands on the verge of anxiety and selfishness. Signs of this appear in the answer that is given to it.

THE ANSWER given to this question by the Mind of Safety, although it is certainly not the only answer available to the Church, is this: We preserve our truth and piety by walling the world out; we remain unspotted from the world by immuring ourselves against it; the Church maintains itself by playing safe. This answer, evoked in part by an improperly accented question, limits, if it does not preclude, the possibility of reaching out into the world either to destroy or save it. In the repetition of the answer a Mind is developed which wants nothing so much as security, and which seeks it by nothing so much as separation and withdrawal. This Mind is fond of saying: We must be distinctive

above all else; in our isolation lies our strength. Its injunctions are: Be on your guard, don't lower the bars, avoid the dangerous thing. Its dominant mood is conservative and protective. And it is born of fear. It is born of a timid fear of the world and of a worldly fear of God, a fear like that of the man who said: "Lord, behold, here is thy pound, which I kept laid up in a napkin, for I feared thee, because thou art an austere man: thou takest up that which thou layedst not down, and reapest that which thou didst not sow" (Luke 19:20, 21).

It should be observed that I am here delineating a Mind and not any individual or any group of individuals. I do not wish to be understood as declaring that any person in the Church adopts towards the world the simplistic attitude I have just described. I do not believe that there is a man anywhere, least of all in Calvinistic circles, for whom Safety is life's alpha and omega. I do believe, however, that there is abroad in the Church a spirit which, affecting each of us to a greater or lesser degree, sponsors the answer I have set down and generates the type of mind which feeds upon and discloses itself in this answer. This mind and spirit comes to expression in those extremely cautious policies and overly-protective measures which one sometimes hears advocated in the Church and which, one suspects, are dictated less by Biblical faith than by secular prudence.

I think I know, and I can certainly appreciate the good intentions from which such advocacy springs. The intention is to preserve the purity of the Church, to safeguard Christian truth and virtue. This good intention rests on sound perceptions. It is recognized that the Church and all it stands for is under attack from every quarter of the world; it is recognized that "the devils and evil spirits are so depraved that they are enemies of God and every good thing; to the utmost of their power as murderers watching to ruin the Church and every member thereof, and by their wicked stratagems to destroy all" (Belgic Confession, Art. XII). It is also recognized that the Church is obliged by no one less than its ascended King to keep the Faith, cost what it may: "I come quickly," the Lord said, "hold fast that which thou hast, that no man take thy crown" (Rev. 3:11). The Mind of Safety has a lively awareness of these things and it has a true perception of what they centrally entail. Every Christian assents when it declares that Satan and the flesh are dire threats to truth and holiness and must be held off, that piety and purity are delicate things and must be carefully tended, that the Biblical faith is a precious possession and must be strictly preserved. Its concern for rectitude of life and doctrine is a legitimate, indeed an indispensable concern, and I could wish that we had more of it than we do.

BUT, OF COURSE, any concern to be legitima must be Biblically conceived and exercise This means that the concern for doctrinal soundne and moral rectitude must not be allowed to lure into monastic retreat where, through excessive pr occupation with ourselves, we become introspectiv myopic, and domesticated, and thus unable to ve ture out with poise into a sinful world that nee nothing so much as the service of Christian han and hearts. A Biblical concern, furthermore, m not exclude respect for theological advance. O doctrinal inheritance is not a mere deposit that c be kept as one keeps money; it is a living fa which, because it lives, must be always maturi and always carrying us forward toward n horizons.

A Biblical concern for truth and virtue may n be conceived of as excluding concern for growth a outreach, and it should not be exercised agai what is good and proper in the world. When it is conceived and exercised it becomes a narrow a constricting thing which chokes and stifles what would protect, and which resists and walls much that should be claimed for Christ and propriated in His name. Then the cry for saf becomes the voice of fear, and the protective e brace becomes a strangulation. Then Calvini degenerates into Puritanism, and the Reformed fa ossifies into Standpattism. Perhaps this Purit ism and Standpattism is something to which who know the value of distinctiveness, are parti larly exposed. However that may be, we have been free of it, and the Mind that I am now cussing is the exponent of it.

For this Mind all secondary issues and practi in the Church tend to be weighed and judged fr the point of view of safety. Let a question raised or a proposal made concerning someth which cannot be settled out of hand by a di appeal to Scripture, and this Mind is ready w its protective veto. Shall a young man upon gr uation from the Seminary go for advanced worl Union or to Princeton? No, for although he m be stimulated there to grow into a great and stau expositor of Reformed theology, he will be expo meanwhile to every variant wind of doctrine, is it not his duty to play safe? Shall the Ca Foundation invite Dr. J. Lever to Calvin campu a short-term Lecturer in biology? No, for tho he is a loyal and honored member of a sister Chu a Professor at the Free University of Amsterd and a hearty subscriber to our creeds, he woul he came, raise disturbing questions about the or of man, and who cannot see the danger in this? so it goes. In matters of this kind, even tho there are prospects of great gain, no risks are t taken. It is better to walk the center line of sa through territory already familiar, than to ven

f into unmapped territory where who knows what s in wait to destroy.

It is not merely in matters of secondary concern, wever, that the Mind of Safety discloses itself. It so comes to expression when primary questions e asked, as, for example, the question concerning e conditions for membership in the Church of rist. Its answers to this and similar questions, less than to those of secondary importance, tend raise a restricting wall, even when a wall is what e situation neither requires nor permits. Did we right when last year we decided to admit into e Church, without requiring marital separation, ose who, having been unbiblically divorced and married, are now repentant and living in every her respect a Christian life? No, for though the blical ground for excluding them is not clear and bstantial, and though they may have received rist's own pardon, it is not safe to admit them. deciding to do so we have lowered the bars and effect loosed upon the Church a flood of divorces ich eventually will engulf and destroy us. We ould not have exposed ourselves in this way. At at stage of his spiritual development shall a mis- n convert be admitted to the Church? Shall he admitted when he confesses a faith in Christ, ssesses a basically sound although still incomplete derstanding of what Christ is, and has begun ough not completed the amendment of his life? , this would not be safe. It is better to keep m in apprenticeship at the Chapel until he has tained such a degree of spiritual maturity and ch a measure of ethnic conformity as will provide reasonable guarantee that when he comes into the urch he will fit neatly into the established pattern our fellowship. Shall Negroes committed to the formed faith be admitted to membership in our hite churches? No, for although there is in Christ ither Greek nor Barbarian, neither white man nor ack, yet to admit Negroes would be to expose our ns and daughters to the temptation of inter-racial arriage. We should therefore play safe and or- nize the Negroes into segregated congregations , if this be impossible, urge them to enter a de- mination other than our own. In these strange ys it is proposed to stand guard at the sacred rtals of the Church.

THE MIND we are examining, and of whose practical operations we have just had a mpse, is one which affects the life of the Church many and subtle ways.

Traceable to it is the nervousness we feel when stand at the boundary of Church and world. hen, under the influence of this Mind, we look out on the world and observe its power to harm, we come frightened and anxious about our safety. hen we look back upon our Church establishment d observe its elaborate security arrangements, a sense of satisfaction takes possession of us and we grow complacent. But a periodic awareness of new threats periodically punctures our complacency, and thus we oscillate between fear and satisfaction. Through it all we become nervous and lose our poise; we grow deadly serious about everything and are unable anymore to laugh, particularly at ourselves. The reason for this is that by the constraint of a well-known psychological law a man who lives by fear becomes so thoroughly occupied with himself that things get out of focus and he loses his sense of proportion, and with it his sense of humor. The reason is further, and more basically, that by a well-known spiritual law a Church which defines itself negatively in opposition to the world, rather than positively in affinity to Christ, will be victimized by the world it negatively honors.

The remedy for all this, the way to break out of the imprisoning polarity, is to look first of all neither to ourselves nor to the world but to Jesus Christ. After we have done so we will be more forgetful of self and more thoughtful of the world, of the world not as a thing to be feared but as a thing to be redeemed and enjoyed, and in its redemption and enjoyment the Lord will return us to ourselves. Isn't it strange that we are so fearful of the world? Why are we not more amused than we are by the vain antics and the hollow threats of the demons and their subjects? He that sitteth in the heavens laughs; the Lord holds them in derision. Are we not children of the Lord? And why are we not more concerned to redeem these wildly flailing children of the world and to make them citizens of the kingdom of peace and sanity? Is not the Lord ever calling them to repentance, and are we not His children? When we have gotten our Lord in view, and in self-forgetfulness have managed both to laugh at and to pity the people of the world, we will have lost our nervousness and regained our poise. But then we will also have sloughed off the Mind of Safety.

THE MIND OF SAFETY tends to put everything in wrong perspective. Under its influence the Church tends to be conceived of as a static thing without real dynamic; a place, not an agent; a walled city, not a moving force; a repository, not a creative energy. Speaking generally, and in respect of accent, the Church is, in the perspective of this Mind, a vault in which the divinely communicated revelation and its fixed creedal and theological elaborations are securely kept and carefully guarded. It is a refuge and shelter for men and women who, being taught to pray "Lead us not into temptation," are counselled to venture nothing. It is a walled city with gates whose bars are up to a predetermined height, a city whose gates are tended by men whose faithfulness to the divine commission is measured by nothing so much

as their fixed determination never to lower the bars.

Under the influence of the Mind of Safety the Christian school tends to become not what it ought to be, an agency for the progressive articulation of a Christian meaning, but rather an asylum for the protection of the immature and a device for the perpetuation of the group mores. Its positive force gets spent and wasted in negative reaction. Under the influence of this Mind the Christian text-book program, admirable in so far as it seeks to provide necessary Christian commentary on the subjects studied at school, is seized upon as an occasion to urge the production of anthologies from which everything anti-Christian or even non-Christian is excluded, which proposal, if followed, would prevent the student from coming into significant touch with views at variance with his own precisely there where, because of the presence of a teacher, he might be expected to cope with them most successfully.

Under the influence of the Mind of Safety the Christian labor union becomes not what by its very nature it should be, a positive and constructive agency for implementing a Christian social program; it becomes primarily a haven and shelter for the working man who in a neutral union might be tempted to behave in a manner less than Christian. This Mind is no doubt reflected in the decision of the Synod of 1945, which reads: "Your committee also recommends that, in view of the moral and spiritual dangers of membership in non-Christian organizations, Synod urge all our people, wherever possible, to establish and promote definitely Christian organizations in the social sphere" (Acts, 1945, p. 104). There is no mention here of positive outreach. Surely if Christian labor unions are desirable there are better reasons for them than this.

THERE ARE two things a Christian must be concerned about: doctrine and life, faith and practice, truth and love. What does the Mind of Safety do for the establishment and growth of these?

By throwing up walls this Mind tends, for a while at least, to preserve the Church's theological inheritance. It serves to prevent the existing doctrinal deposit from being squandered by its wardens within the Church or corrupted by its enemies without. It favors the cause of orthodoxy and conservatism. How long it is able to maintain right doctrine, and what price it exacts for doing so, are questions I shall not now attempt to answer. I only observe that the Mind of Safety is, from the nature of the case, able to contribute little toward the growth and development, as distinct from the preservation, of theology. But since theology is or ought to be a systematic presentation of the living Word, a dynamic statement through which a living faith can find expression it must itself be alive, and if alive, then subject to change and growth. It should not change its basic structure, it may not change its identity, but it should be kept relevant and responsive to the changing expressions of basic human needs. It must also grow fuller, richer, deeper. The alternative to such growth is atrophy and death.

The Mind of Safety, by tending to stifle the questions which each generation must ask and the new questions which historical existence continually poses, stifles theological growth and blocks the way of theological advance. A theology grows only when questions are seriously asked. A theology grows not by adding anything to the Word once and for all delivered, but by coming to that Word with new questions and hearing it give answers which we had not heard before because we had not previously put the questions. The questions a theologian can put arise in part out of the Word itself, but many of them arise out of the ever-changing historical situation in which he finds himself, and to which he must, in the interest of his calling, be sharply sensitive. It is only as he is thus sensitive both to the Word and to existence that he has any questions to ask, and without questions he cannot theologize; he can only repeat answers to questions others have asked before him, questions the force of which he may not feel and the answers to which he is likely to carry about as a mere dead weight. Theology remains alive and grows only where there is a continuing curiosity and an insatiable desire to hear all that God has to say not only on what is an ancient and continuing concern but also on what history may for the first time call to our attention.

But we must stand where the stream of history can touch and fructify us. We do not, generally speaking, stand there now. The main current of contemporary theological discussion does not flow through the Church. Our contact with the ongoing theological renaissance is spotty at best, and such contact as exists is largely impersonal, at second hand, and from a distance. We stand on the side. We have not entered into a continuing conversation or debate with the chief representatives of twentieth-century religious thought and we have not listened very attentively to the anguished cry of our generation, in response to which much contemporary theology was elaborated. We have, I think, been too imbued with the Mind of Safety to do this. This Mind does not encourage theological dialogue with men of other faiths. It regards non-Reformed theology as something to be fled or to be protected against, not as something by which to be stimulated and instructed while remaining firmly planted upon the Word. It is wary, moreover, of the tentativeness and open-minded-

which must necessarily exist where serious conversation takes place. It regards this, falsely, as an abandonment of the sure foundation of the faith, forgetting that every science, including theological science, must be open at the frontier. The Mind of Safety, therefore, is not something we can look to for doctrinal vitality and for a possible new burst of Reformed theological activity.

THE MIND OF SAFETY is concerned to protect not only the doctrine, but also the morals of the Church. What it fears as much as heresy is worldliness. Worldliness is indeed its chief preoccupation; the Mind of Safety virtually defines itself in its relation to this moral quality. Unfortunately, however, it does not always treat worldliness as a quality. It tends to externalize it and to treat it as a thing. It is led to do this by its whole perspective, which is expressed in terms of walls, and bars, and shelters. You can wall out a thing, you can't wall out a quality. Worldliness therefore becomes associated in this perspective with certain specific activities or institutions which one can name and number — such as the theater, dancing, and card-playing. Worldliness is, indeed, practically identified with these and other entities, and when the identification is made it is natural both to take any sort of indulgence in these things as proof of unspirituality and to suppose that by proscribing these things one is actually banishing worldliness itself.

Of course one is doing nothing of the sort. Worldliness is not a thing, but a spirit. It is an affection and movement of the soul. It is a love of self and of the world to the exclusion of God. It lives and grows inside a man, in the depths of the human spirit. Because this is so the way to overcome it is not by first moralizing, then externalizing, and then proscribing it, but by attacking it with spiritual weapons upon the only ground it ever occupies, the human heart. It is not by decrees and edicts that it can be ostracized, but only by grace and a new obedience. In them alone lies the hope of uprooting and mortifying those evil affections in which the essence of worldliness consists. It is only as one recognizes this that one can escape the legalism to which externalism leads.

The Mind of Safety naturally tends toward legalism. Perhaps legalism is already implicit in the very conception of the Church as a walled city with gates. Whatever passes from the world into the Church must come through these gates, and at the gates, by duly authorized officials, it must be decided what comes in and what stays out, what passes muster and what does not, what is contraband and what is not. Whatever the case may be, the Mind of Safety as it has come to expression in the Church has not hesitated to sponsor ecclesiastical decrees to keep out the world, and to interpret as legal decrees what were in reality spiritual exhortations. Warnings were taken as laws. The Declaration of the Synod of 1928 respecting movie attendance, card-playing, and dancing is a case in point. This declaration was no more and no less than an urgent warning. Yet, under the influence of the Mind of Safety it was widely interpreted as a prohibition and, what is worse, avidly supported as such. Even now, in spite of the clarification made by the Synod of 1951, the Mind of Safety tends toward the publishing of bans, not realizing that in matters of this kind the Christian, made free in Christ, may not be put under the constraint of ecclesiastical law but must be thrown back upon inner spiritual resources for appraisal and decision.

Because the Mind of Safety encourages the Church to look away from the world and toward itself, the Church, under its influence, tends to lack that wide social concern which it ought to possess. The Church has a God-given responsibility toward the whole of society. It has this responsibility not only because none of its members remain unaffected by existing social conditions, but also because the people outside the Church should receive the Church's verdict upon its social arrangements and the Church's help in improving them. In the isolation, however, which the Mind of Safety sponsors and encourages, we need to ignore certain large social evils — such as prostitution, segregation, tenement housing, tyranny, and the like, and to take merely private and protective measures against others — such as Hollywood, public education, and the like. There is no impetus in the Mind of Safety toward the elaboration of a vigorous social ethic.

Because in the field of morality this Mind encourages externalism, legalism, and individualism, we cannot look to it for a definitive Reformed ethics any more than we can look to it for a vigorous Reformed dogmatics, or indeed for anything else that is whole and complete. The reason is, of course, that the Mind of Safety raises to a central and governing position what should occupy a subordinate place under the governance of the positive principle of Christianity — truth and love. Thereby all things are thrown out of focus and the whole life of the Church comes to stand in a false perspective.

Enter a Trial Subscription for a friend: 5 *issues for* $1.00.

A Centennial Challenge

by Howard B. Spaan

THIS IS THE CENTENNIAL YEAR of the Christian Reformed Church. The Centennial Committee has selected as the keynote for this observance, "God's favor, our challenge." We may look back upon one hundred years of blessings we have received from God. Now is the time to move forward. We must get out the message of sovereign grace and the whole counsel of God.

This is not only the task of the graduates of Calvin Seminary and of the Reformed Bible Institute. This is not only the task of the Back to God Hour and the affiliates of the Mutual Broadcasting System. This is the task of every believing Christian. We believe that as followers of Jesus Christ we have a threefold office. One aspect of this triple office is that of prophet. It is he who must declare and publish the gospel message. This task belongs in some sense to every Christian.

IN MATTHEW 5:13-16 Jesus called His followers the salt of the earth. Now let us ask ourselves a question: When are the savoring properties of salt greatest — when the salt is isolated from the lump it is to savor, or when it is thoroughly mixed through the lump? When I was a youngster, I used to watch my mother bake bread. It was my mother's habit to mix the yeast through the dough. She never mixed the dough and placed a cake of yeast in the corner of the pan. The reason is obvious.

Now what is happening during our centennial? The Centennial Committee wisely is urging our church to publish her message to the nation. She will do so through the use of billboards. The highways in western Michigan will be well supplied with advertisements bearing the message of the church. And that is fine. But in western Michigan the population already knows something of that message. Yet around Indianapolis and St. Louis there will be no billboards. There the Christian Reformed Church and its message is virtually unknown. Our Centennial Committee has prepared an excellent thirteen-week series to be released in the nation's press. The series will be carried in the *Grand Rapids Press* and in the *Lynden Tribune.* But it will not be found in the *Rushville Center News* and in the *Portland Oregonian,* where the message is more needed.

Why is this? To a very large extent it is a matter of geographical distribution. In the United States 50.8 percent of Christian Reformed people live in ten counties, while 49.2 percent live in another 1 counties. There are 2,936 counties where c churches are not found! Bear in mind that s does not do its job of savoring by remote contr but rather by direct contact.

THE Centennial Committee is urging our 200,0 members to engage in an extensive follow- program after all the publicity has had its day. N please notice what is going to occur. There will 3,400 communicant members who will have to a dress the 26,000 residents in Sioux County, Iow That is a ratio of roughly 1 to 8. The 33,000 co municant members in Kent and Ottawa Counti Michigan, will address themselves to a populati of 375,000 — roughly a ratio of 1 to 11. But Hamilton County, Ohio, where our Cincinn church is found, 70 communicants have the st gering job of addressing themselves to 750,C citizens — a ratio of roughly 1 to 10,000. Ki County, Washington, can produce 140 commu cants who are called upon to address themselves 800,000 people — roughly 1 person to every 5,5 people. And to the south, in Alameda County, C ifornia, 170 communicants face 950,000 souls again a ratio of roughly 1 to 5,500.

I am not proposing as a solution that we sho begin a mass emigration from our church cent into the hinterlands of America. However, I positively suggesting that sizable numbers of ablest and most consecrated members *deliberat plant their families* where their witness will be greatest. There are many places across our coun where we have smaller established churches churches about to be established. Go there and h the Christian there build or start their Christ schools. Help them in their Sunday Schools a fellowship groups which extend their fingers i the community. Help them by making yoursel available as church officers. Help by giving some your time in the actual work of evangelizat through the medium of making personal calls. only a centennial challenges you, but God calls y He calls you to witness.

ANNOUNCEMENT

The Editors are happy to announce that Professor Lester DeKoster, Director of the Calvin Library, is now associated with them on the Editorial Board of the Journal.

"We Shall Judge Angels"

by George Stob

SOME TIME AGO Dr. Harry R. Boer wrote an article in which he reflected on the meager fruits of Christian Reformed evangelistic efforts.[1]

That these fruits are meager is a fact generally acknowledged and scarcely in dispute. There is, however, difference of opinion as to the significance of this fact. There are some who think it is no cause for being disturbed, since it the rather reflects favorably on the Christian Reformed Church's concern to keep her character as a faithful Reformed church. This is the judgment of the Rev. H. J. Kuiper, who in *The Banner* of March 18, 1955 (p. 325), observed that the small number of converts in our Yearbook would show that our churches are cautious about accepting new members through evangelization." This cautious policy, it is admitted, prevents the mushroom growth which characterizes some denominations and sects today. But we should not desire such growth anyhow. "The quality of our membership is more important than its quantity."

Dr. Boer, in the article aforementioned, took vigorous exception to what seemed to him a concern to maintain a "blue-blood church" of "quality converts." He was disturbed by an apparent endeavor to insure our "quality" membership by setting up standards for church membership over and above those set up in the New Testament. He maintained that according to the New Testament "a man is qualified for baptism and membership in the church" by "the simple confession of Jesus Christ as Savior and Lord." In our concern for quality, however, "we go far beyond the New Testament condition for membership in the Church of Christ when in addition to faith in Christ we make the *already* sanctified life and the *already* instructed mind a condition for membership."

Discussion of Differences

This article precipitated a wide and rather spirited discussion. Boer's thesis that the Church must accept into her membership those who sincerely confess their faith in Jesus Christ as Savior and Lord, and by her continuing ministry lead them to higher levels of Christian knowledge and character, was disputed by a number of people in a number of places.

Three correspondents registered criticism of Boer's position in letters to the September 1955 issue of *The Reformed Journal.* The Rev. H. J. Kuiper replied to Boer's contentions in two editorials appearing in the October 7 and October 14, 1955 issues of *The Banner.* The Rev. Harry Blystra, Secretary of Home Missions, allowed that we should indeed be concerned about the paucity of mission fruit, but noted that "3,646 professions of faith .... the large majority being covenant youth . . . are the fruit of covenant evangelism and an evidence of the Spirit's presence," and then asked: "Shall we emphasize quantity at the expense of quality?" (*The Banner,* Sept. 30, 1955, p. 1165). Rev. William Haverkamp, quite satisfied that we are safeguarding ourselves against the evils that come from easy admissions to the church, challenged Boer to tell us once, quite concretely and clearly, how we should deal in this matter of the admission of converts (*De Wachter,* Sept. 13, 1955, p. 551). Rev. Idzerd Van Dellen, calling attention to the fact that Article 61 of our Church Order declares that only those who make confession of the Reformed Religion should be admitted to the Lord's Supper, judged that we should keep close watch over the Lord's Table, "even if we cannot then boast of a strong increase of churches through evangelization. Better a Gideonsband of faithful confessors of the Reformed teaching than a large band divided in itself" (*Ibid.,* Sept. 27, 1955, p. 586; Oct. 4, 1955, p. 602).

Two correspondents, writing in *The Banner* of December 30, 1955 (p. 1596), expressed agreement with the position taken by Boer. One of them, Rev. Robert Prins of Monroe, Washington, offered a striking quotation from Dr. Charles Hodge's *Systematic Theology,* Vol. II, p. 607, which was an even stronger statement of Boer's basic position. I quote here directly from Hodge: "As Christ is the head of his earthly kingdom, so is He its only lawgiver. He prescribes the terms of admission into his kingdom. These cannot be rightfully altered by any human authority. Men can neither add to them, nor detract from them. The rule which He has laid down on this subject is, that what He requires as a condition for admission into his kingdom in heaven, is to be required as a condition of admission to his kingdom on earth. Nothing more and nothing less is to be demanded. We are to receive all those whom Christ

1. "Here Is Thy Pound," *The Reformed Journal,* July-August 1955, pp. 3-5.

receives. No degree of knowledge, no confession, beyond that which is necessary to salvation, can be demanded as a condition of our recognizing any one as a Christian brother and treating him as such. Philip baptized the Eunuch on the confession 'I believe that Jesus Christ is the Son of God' (Acts 8:37). 'Him that is weak in the faith receive ye, but not to doubtful disputations' (Romans 14:1). 'Who art thou that judgest another man's servant? to his own master he standeth or falleth' (vs. 4). 'Whosoever believeth that Jesus is the Christ, is born of God' (I John 5:1). For men to reject from their fellowship those whom God has received into his, is an intolerable assumption. All those terms of Church communion which have been set up beyond the credible profession of faith in Christ are usurpations of an authority which belongs to Him alone."

Further discussion of the same question appeared in *The Banner* of January 15, 1956. Dr. Boer replied to the editorials of Rev. H. J. Kuiper, offered further explanation of his basic thesis, and observed that our practice in admission to church membership is governed more by "fear of consequences" than by New Testament practice and precept. The Rev. Kuiper replied in turn with an editorial in which he charged that Boer's dictum: "Whom Christ receives we may not refuse," "would mean the abandonment of our position as a Reformed Church on doctrinal unity, on close communion, and on the propriety of denominational existence."

All in all, it was an interesting and stimulating debate on a very vital issue. And it was profitable. The two divergent positions were clearly defined and articulated, and the grounds on which they rested were more fully and clearly stated. But the participants in the debate did not come to any measurable agreement on the basic issue. The debate did not result in a happy resolution of the problem under discussion. That, however, is no reason for concern. Discussions and debates do not thus immediately resolve the Church's problems. These discussions and debates do, indeed, enter into her thought and life, and influence her course of development. They do somehow condition her growth and shape her character and practice. But a church is not argued into a position on problematical points. Her thinking and practice are shaped in a process of growth. And in that process of growth through the experience of living and the daily confrontation with the problems of her life, the Church is sorely in need of such thoughtful reflection and self-examination as is provided by these discussions and debates.

It is unfortunate that the discussion of the matter of policy and practice with reference to admission to Church membership was not continued a deepened and broadened. Especially in this Ce tennial Year, in which we are endeavoring to rea out into the American world on a larger scale th ever before, this constitutes one of the most vi issues for the life and work of our church. O might, indeed, hope that the Centennial Year since it is a solemn call to serious self-analysis the light of what God wants us to be — might fruitful in more definitive studies of the nature, t functions, the constitution, the mission, of t Church of Christ.

Resort to Ecclesiastical Coercion

But in this particular instance the discussion the Church's responsibility to her mission conve suddenly ceased. Not only so, but the matter unc discussion came to be dealt with in another a quite unexpected way.

Boer's position was obviously unacceptable some leaders in the church. They seemed to fe that the policy and practice which he proposed w fraught with peril for the welfare of the chur And they gave answer to it, not by counter-arg ment or by counter-considerations adduced fr Scripture. They gave answer to it by setting in m tion against Dr. Boer the judicial and gover mental agencies of the church. They endeavo to suppress a contrary opinion on a moot quest by coercive ecclesiastical action. They met Boe arguments by subjecting him to a process of ec siastical discipline. The alarming thing is that t action was not merely that of one consistory, even two, but the action of a whole Classis — this case, the action of Classis Grand Rapids So of the Christian Reformed Church.

This — quite apart from the question under c sideration, or the person who is most immediat involved — is something which has profound im cations for the life and spirit of the Christian formed Church. If something of this kind is proved, and if it is allowed to become an accep part of ecclesiastical practice, there will really cause to fear — not only for the health and w fare, but even for the respectability of the Ch tian Reformed Church. It is urgent, therefore, t we take some notice of the action of Classis Gra Rapids South against Dr. Harry R. Boer.

At its meeting of May 17, 1956, Classis Gra Rapids South received an overture from the Fi Jenison Christian Reformed Church, signed by Rev. Benjamin Essenburg as President. This ov ture petitioned Classis South "to overture Sy to seriously consider the stand of Dr. Harry Boer re: the admission of members into the Ch tian Reformed Church, and his appointment as structor of ministerial candidates at the Gin Bible School."

Since Dr. Boer charged the Christian Reformed hurch with "setting up standards of admission to iembership which are not set up in the New Tesiment," and expressed the opinion that simple conession of Jesus Christ as Savior and Lord qualifies man for baptism and church membership, the onsistory of First Jenison concluded that "Dr. oer is treading on dangerous ground; that to folw his radical policy would seriously endanger the elfare of the church also in Africa." The Conistory therefore wanted Classis Grand Rapids outh to overture Synod to: (1) "Call the attention Dr. Boer to this danger." (2) "Insist that he react his serious accusations against the denominaon under whose auspices he is now teaching." 3) "If proper admonitions are left unheeded, that ynod adhere to the rules applicable in such inances."

A motion to concur in the overture was, after onsiderable discussion, tabled until the Fall session f Classis Grand Rapids South. Another motion ade and adopted was the following: "That a comittee of five be appointed to more properly impleent, document, and articulate the Jenison I overure, and to determine the proper method by which is ought to be presented to Classis and Synod in e light of today's discussion." The Committee apointed comprised: Rev. William Kok, Dr. William . Rutgers, Dr. Leonard Greenway, Rev. Richard ezeman, and Rev. Dewey Hoitenga.

The Committee, with Rev. William Kok as Presdent, and Dr. William Rutgers as Secretary, reorted to the session of Classis Grand Rapids South eld on September 20, 1956. The Committee, after aking inquiry into Dr. Boer's articles in *The Reormed Journal* and *The Banner,* and the editorial eplies of the Rev. H. J. Kuiper, found that "the entral thrust of Dr. Boer's contention and position" as follows:

A) That the Christian Reformed Church "sets up standards for admission to the Church *over and above* the standard which is set up in the New Testament."

B) That our "point of departure must be that whom Christ has received *we may not refuse.*"

In its conclusion the Committee stated: "It needs o argument to state that this position is at wide ariance with accepted policy and practice of the hristian Reformed denomination. It is a radical osition with far-reaching implications as to the uture of our denomination. This position of Dr. oer would undermine the very foundation pillars f our denomination and its right of existence."

As for the "proper method by which this ought o be presented to Classis and Synod," the Comittee recommended that "since Classis has already dopted the Overture," Classis:

(1) "Declare that this is a public matter, not a private matter, and that therefore the church can rightfully demand either a satisfactory clarification or a retraction by Dr. Boer."

(2) "Lay this entire matter before the Consistory of Roseland I."

(3) "Inform Dr. Boer of these proceedings."

(4) "Inform the Board of Missions of these proceedings."

Meanwhile the Consistory of the LaGrave Avenue Christian Reformed Church had registered protest against the whole proceedings of First Jenison and Classis Grand Rapids South. The LaGrave Avenue Church observed that: (1) "The Consistory of Jenison I has not presented her complaints to the Consistory of Roseland I, Chicago, Ill., the calling church," and (2) "There has been no official action by either the Consistory of Roseland I or by Classis Chicago South who have immediate jurisdiction." Therefore, "The Consistory requests that Classis refer this matter back to the Consistory of Jenison I, with the recommendation that, if they desire to pursue the matter further, they present their complaints to the Consistory of Roseland I." Classis Grand Rapids South gave answer to this protest by adopting the recommendations of the Committee appointed to "implement, document, and articulate the Jenison I overture." These recommendations were adopted by a vote of a little more than half of the Classis' membership, and several negative votes were recorded against them, including that of the Rev. Dewey Hoitenga, who declared himself not in accord with the Committee report to which his name was attached.

What action has subsequently been taken by the Consistory of Roseland I, Chicago — the church of which Dr. Boer is associate minister — or by Classis Chicago South, I do not know. It may be presumed, however, that if Classis Grand Rapids South does not obtain satisfaction from either Dr. Boer or the Consistory of Roseland I, the matter will be brought to the attention of Synod. This is envisioned in the overture of First Jenison, which Classis Grand Rapids South adopted, and which asks Synod to insist that Dr. Boer "retract his serious accusations against the denomination under whose auspices he is now teaching," and "if proper admonitions are left unheeded, that Synod adhere to the rules applicable in such instances."

It should be observed, however, that Classis South has never made any attempt to obtain satisfaction from either Dr. Boer or Roseland I. Both of them were treated as third parties who were never made a part of the discussion. The communication to Dr. Boer, Roseland I, and the Mission Board was not a request for elucidation or an invitation to discussion. It was only a note informing these par-

ties of an action against Dr. Boer undertaken and concluded by Classis Grand Rapids South.

On Seeking the Good of God's House

This action of Classis Grand Rapids South will be occasion for both grief and fear to many who love the Church — grief at the knowledge that such a thing as this could happen in our church, and fear for what it might portend for the future of the church. It will be devoutly hoped, to be sure, that the action of Classis Grand Rapids South will not have to be taken as representative of the spirit of any considerable or responsible segment of the church, and that the fear for the future will be dissolved by a disapproving reaction on the part of the church as a whole. We should not want to establish a situation in which a loyal member and minister of the church, who loves his church and has a sense of responsibility for her health and the rightful discharge of her calling, cannot express himself in criticism of a prevailing policy and practice without being made subject to repressive and punitive ecclesiastical action.

It should be observed, for one thing, that this is hardly the way to deal with differences that arise within the bosom of the church. Among men who know only in part, and who are endeavoring to find their way into the truth, differences of judgment concerning church policy and practice will surely arise. But the health and well-being of the church requires that these should be fully and frankly discussed. And it is part of the virtue and blessing of the communion of the church that by such full and frank discussion of differences we not only serve each other, but grow together in an understanding of the truth and its application to the life and calling of the church. An action like that of Classis Grand Rapids South, however, will not help to promote this essential and indispensable exercise of communion within the church. This attempted suppression of opinion because it is contrary to the prevailing institutional opinion, is an invitation to domination of the life of the church by a hierarchy of power. If it were to succeed it would be a sore blow at something vital to the life of Christ's body.

It may be noted, secondly, that the action of Classis Grand Rapids South seriously threatens the freedom and the duty of men within the church to give forthright and honest expression to their judgments concerning the policy and practice of the church. This will help to spread a conviction that is already far too prevalent — namely, that no matter how right and necessary it may seem to be, it is dangerous to speak out on some issues in the life of the church. The action of Classis Grand Rapids South serves notice to free men and to free journals within the church that any exercise of the freedom to speak contrary to the institutional mind, or in criticism of the church's policy and practice, run the risk of being dealt with by punitive ecclesiastical action. Here is an attempted government of thought and speech in the church by the waving of the threat.[2] The action of Classis Grand Rapids South gives credence to a statement of one of our leaders who explained the demise of *The Calvin Forum* by saying: "How can you do any real writing when you know that some people are breathing down your neck?" When Classis Grand Rapids South says: Retract your criticism of the church or suffer the consequences, it brings to mind the Diet of Worms. Unhappily, however, it puts the church on the wrong side of Worms — not on the side of the Reformation which claims the right and duty to speak from the Word of God, but on the side of the Roman Catholic Inquisition, which calls for repression and punishment of that which seems to imperil the interests of the church institution.

There is a third matter to be noted in the action of Classis Grand Rapids South. It does violence to the best interests of the church herself by placing a great obstacle in the way of the church's self-reformation. It is the character and genius of a Reformed church, we say, that she is always reforming herself. If that is so, the church will not be afraid of criticism of her policy and practice, and much less will she endeavor to smother it by coercive ecclesiastical action. A Reformed church does not absolutize the *status quo*, she does not consider "accepted policy and practice" as sacrosanct, nor does she make institutional interests and fear for loss of her denominational distinctiveness a prepondominant standard. A Reformed church is urgently and earnestly concerned to be conformable to the Word of God in her thinking and practice, and she is concerned always to search and examine her life and practice in the light of that Supreme Standard. This means that a Reformed church desires and commands self-criticism. She does not stifle the critical voice in her communion. She encourages it, and is alert to learn from it. A Reformed church asks for criticism, demanding only that it be based on the Word of God, that it come out of love, and that it be motivated by a sincere desire to promote the church's well-being and the proper discharge of her calling. But any church that follows the pattern of Classis Grand Rapids South — asking for retraction of a criticism against the church because it is at "variance with accepted policy and practice" and because it "would undermine the very foundations, pillars of our denomination," and threatening pu

2. The Consistory of the Burton Heights Church did, indeed, submit this kind of protest to Classis South on January 17, 1957, and said: "It is the considered opinion of the consistory . . . that this decision of Classis . . . does not follow the course of brotherly counsel but of demand and threat. It is not the course that ethics would suggest, but the course that cold logic would dictate."

shment if there is no retraction — is hardly acting in the character of a Reformed church.

It is encouraging to know that the action of Classis Grand Rapids South was not that of any significant majority. The minority constituted nearly half of the membership of Classis. As already noted, the consistories of La Grave Avenue and of Burton Heights registered protest against the action of the Classis. Several other delegates to Classis asked for a recording of their dissenting votes. There is good hope in this large measure of dissent. It will be a real hope, however, only if the dissenting minority becomes articulate, and, in the spirit of a Reformed church, makes its protest effective.

Turning Justice to Wormwood?

It will be hard to say whether the most grievous thing about the action of Classis Grand Rapids South was its spirit or its procedure. Perhaps they are interrelated, so that the one explains the other. In any event, the requirements of elementary fairness and justice seem to have been quite forgotten in the procedure of Classis Grand Rapids South versus Dr. Harry R. Boer.

The Consistory of First Jenison had begun and concluded action against Dr. Boer long before he had any knowledge of it. The Jenison Consistory did not make any attempt to consult with Dr. Boer about the matter on which it held him under criticism. The reason, no doubt, is that First Jenison thought it was not necessary to deal with him personally before proceeding to public ecclesiastical action, because his writings were a public matter and he was held under charge of having committed a public sin. But even if the Jenison Consistory were right in proceeding forthwith to public ecclesiastical action, it would appear the commonest courtesy to apprise Dr. Boer of her intention and supply him with a copy of the document of charges. Jenison I did not do so. Dr. Boer was not given notification of any proposed action, nor was he given copy of the document against him which was sent to Classis.

This means that Dr. Boer was without defense, and without opportunity or occasion to appoint any defense of himself, when these charges were in process against him. This fact alone should have immediately moved Classis Grand Rapids South to declare the Jenison I protest out of order. Classis South did not do so. She entertained the Jenison I protest with its charges. Not only so, but in substance she adopted the Jenison I overture as her own, and subscribed to the charges against Dr. Boer. She tried and condemned a man *in absentia*, and without his knowledge of charges in process against him.

The action of Classis Grand Rapids is the more perplexing if one bears in mind that the Classis did not find the overture of the Jenison I church adequate. The Classis was well aware that the Jenison I overture could not bear the weight of the charges it registered against Dr. Boer. That being so, the overture of Jenison I should so much the more have been rejected, on the ground that it was defective and its charges not proved. Classis South did not reject it. She proceeded rather to supply that in which the overture of Jenison I was deficient. She herself went out in search of basis to support the charges brought to her for adjudication by Jenison I.

This becomes quite plain from Article 35 of the mimeographed Minutes of the May 17, 1956, meeting of Classis Grand Rapids South. That article reads as follows: "Motion made that a committee of five be appointed to more properly implement, document, and articulate the Jenison I overture, and to determine the proper method by which this ought to be presented to Classis and Synod in the light of today's discussion. Carried. Revs. Greenway, Rutgers, Hoitenga, Kok, and Wezeman appointed. Approved."

I am sure that the members of Classis did not know the real import of this motion when they passed it, for it quite directly violates every principle of just procedure. *This* is the import of the above motion of Classis Grand Rapids South: The plaintiff (Jenison I) brings charges to an ecclesiastical court (Classis Grand Rapids South) against a defendant who is not only absent but in complete ignorance of the process of charge. The court entertains the charges, but finds the charges of the plaintiff neither adequately or properly stated, nor supported. The case of the plaintiff should therefore have been dismissed. The court, however, did not dismiss it. Instead, the court said to the plaintiff: "Your case is not strong enough. It is not well stated nor adequately supported, and the mode of procedure by which it is presented to this court has not yet been determined. The court will therefore take over your inadequate case, make it adequate, and give it proper form. The court will appoint a commission 'to more properly implement, document, and articulate' your charges, and determine how they are to be brought to this court (Classis) and ultimately to the supreme court (Synod)."

The Committee appointed by Classis Grand Rapids South to "implement, document, and articulate the Jenison I overture," itself makes clear that this was the import of the action of Classis. For the Committee report says: "To implement means to 'supply what is wanting, to carry into effect, to fulfill, to accomplish.' Document means 'to furnish with documents, to bring evidence of, to prove by documentary evidence.' And the word articulate

means 'to set forth in speech, manifest distinctly.' In other words, the committee's task is to furnish evidence for the concern of the Jenison consistory which prompted it to present its overture" (p. 2 of the Committee Report).

Note well! The court (Classis) did not appoint a committee to find whether the plaintiff had submitted evidence for charges, or to weigh evidence submitted. Rather, the court (Classis) appointed a committee *to furnish the evidence for the concern of the plaintiff*. That is to say, the court (Classis) appointed a committee to make a case for the plaintiff and to write his brief for presentation to the court. This, it will be clear, stacks the case pretty thoroughly against the defendant. The chances that the defendant has before a court which acts not as his judge but as his prosecutor are quite obviously less than nothing.

This is grievously disappointing. For one would suppose that of all places in the world there could be no better court before which to appear than a court of responsible officers in the Church of Jesus Christ. The Apostle Paul, in warning Christians against taking each other to law before the secular courts, makes that very point. Why "go to law before the unrighteous, and not before the saints?" says Paul. "Know ye not that the saints shall judge the world? . . . Know ye not that we shall judge angels?" It is safe to say, however, that such judgment will be carried out on the basis of principl and procedures other than those reflected in the a tion just described.

* * *

The Christian Church has the capacity — in h redeemed character, and in her government by t Word and Spirit of Christ — to judge with scr pulous regard to the properties of the severest ju tice. Perhaps it would be well if the Church we more earnest and careful in her consideration this fact. For the Church, especially the Church such organs as Consistory, Classis, and Synod, often called to the exercise of judgment. She m well pray that she may now judge as a Chur which will share with Christ in the judgment of t world and even of the angels.

If she judged so, she would be careful to judg justly. And if she judged so, she would also kno the limitations and the boundaries of judgme She would know that a difference from "accept policy and practice" is not necessarily cause f judgment. She would know that it is first of cause for self-examination, and a call to the exe cise of communion among those who need ea other for learning to know and for engaging to the Lord's will.

The Hackensack Race Resolution

by Lewis B. Smedes

THE HACKENSACK RESOLUTION on racial segregation really came out of the Christian conscience of a small church in Terra Ceia, North Carolina. No Christian Reformed congregation ever faced the problem of racial segregation more concretely and courageously than this small group settled in the flat-lands of segregation country. It was the stubborn stand of these people against any inroads on their conscience that prompted Classis Hackensack to formulate and adopt a strong resolution against racial segregation in the churches. The resolution was easy to make. After the stand of Terra Ceia, Classis would have blushed to do anything but pass it overwhelmingly.

THE Terra Ceia story should be told. It began when an immigrant family of four arrived from Holland to settle on a Carolina farm. The husband and father of the family is Dutch. The mother is a native Indonesian. The two children along with the mother were considered by the community as colored. It is important to understa that the question never centered on whether t designation fitted these people. It was assum that the mother and children were colored; t question was only that of their place within t church and the Christian community. The fact of inter-marriage naturally served to intensify t problem of the family's presence in the southe community. The family was Christian Reforme The child of school age was enrolled in the Christi school. It was not long before some people pr tested the child's presence in the school. They d manded that the child be removed from the scho There were hostile implications about the propri of the family's place in the church as well. The was also bitterness about the family's immigrati into the area in the first place. It should be sa that protest concerning the family's presence arc principally from those Christian Reformed peop who had married with native southern partne whose feelings reflected the traditionally strong bi

f the South. At the height of the controversy, the ongregation of Terra Ceia was without a minister. he consistory and school board searched their own onsciences and their Bibles.

Their decision was that the child was to remain n the school and that the family was to be embraced n the fellowship of the church. The congregation ever moved from this decision. The decision cost he little school board needed support. It cost the onsistory an easy peace which it could have had y asking the sponsor of the controversial family o remove the people from the area. But it won he right to the support and admiration of every hristian Reformed congregation. One of the elders ummed up the attitude of the consistory when he old me of a conversation with a segregationist pokesman. The segregationist said to the elder: Your principles are one thing, but we just have ot to be practical about this." The elder answered: We are only trying to practice what we preach. low can we be more practical than that?"

During the crisis at Terra Ceia, Classis Hackenack was drawn into the problem. It was not asked o solve the problem of segregation for Terra eia. The real question was settled in the conience of the congregation. But it was inevitable hat side-issues, personality and procedural questions, should complicate the real issue. Since it was rought into the case, Classis seized on the opportunity to draw up a resolution on the subject of acial segregation in the churches. This was deigned to give moral support to Terra Ceia and eneral guidance to all churches. The Classis of anuary, 1957, passed the resolution. It is also sking Synod to adopt it as its own. If Synod does dopt the resolution, it will give genuine moral upport to the courageous Christians of Terra Ceia ho dared to say a Christian *No* to racial segreation in their fellowship. It will also be saying o the world that the church and its Bible are relevant to questions that burden the conscience of the ation.

THE resolution is in three parts. The first part deals with the Scriptural teaching regarding he "solidarity of the human race." I shall conense this portion, giving here the kernel of the rst part of the resolution.

I. The Scriptural Teaching on the Solidarity of the Human Race.

A. *As Seen in Man's Creation.*
   1. God created man in His image without distinction of race.
   2. The New Testament teaches the unity of the human race by creation, as is taught in Acts 17:26.

B. *As Seen in the Divine Judgment Upon Sin.*
   1. All men alike are under the judgment of God. There is, therefore, a complete solidarity of the human race in sin and condemnation (Romans 3:23).
   2. The so-called Hamitic curse has no bearing at all on the relationship between colored and white peoples.

C. *As Seen in Man's Redemption.*
   1. All men alike are accepted by our Lord with no qualifications other than faith and righteousness. . . . indiscriminate of race . . . . (Acts 10:34, 35; Matthew 12:50; 22:39; Romans 15:6, 7).
   2. In Christ earthly distinctions become irrelevant (Galatians 3:38, Colossians 3:11). The new creature in Christ is the only relevant fact about unity in Him.
   3. The New Testament teaching about the Body of Christ stresses the fact that the Church is made up of diversity in unity. What is true of the spiritual organism may not be denied of the instituted congregation. The intimate unity of believers . . . . must transcend any cultural or ethnic differences among the members of the Church of Christ (I Corinthians 12:4-12; Romans 12:4-10).
   4. The eschatological teaching of the Bible points us to the time when God Himself will dissolve all earthly differences within His kingdom (Luke 13:29). It is the intention of our Lord to create a new race. . . . What He intends to make perfect in His household to come, we must strive for in His household at present.

These, in essence, form the Biblical foundation for the practical guidance which follows. It will be easy to point out that they do not exhaust the Scriptural resources. There will be those who might have formulated them differently. But it can hardly be denied that Classis Hackensack is correct in calling them "the clear and irrefutable Scriptural teachings." The crucial portion is the third point under letter C. Here it is said that what everyone will admit of the spiritual organism must also be admitted of the actual, instituted congregation. If it is true that earthly distinctions are irrelevant "in Christ," they must also be irrelevant in His congregation. The congregation is not separate from the spiritual organism called the Body of Christ. The congregation is the earthly manifestation of His Body. If segregation is unthinkable in the spiritual or ideal Church, it cannot be tolerated consciously in its earthly manifestation. The resolution allows for no dichotomy between the spiritual and earthly, between the organism and organization of the Church.

WE now come to the second part of the resolution. It follows in full.

II. Since these seem to be the clear and irrefutable Scriptural teachings, Classis declares and presents for the guidance of the congregations that:

1. Segregation within the Church according to races is contrary to the entire intent of the Scriptural teaching regarding man and his life in the Church.
2. In times when the problem of segregation has become a national issue of profound concern, the Christian Reformed Church, in all of her congregations, has a calling to show by precept and example that neither official nor unofficial segregation has a place of right or respect within the Church.
3. Since membership within the Church involves actual participation in the full communion of the Church, as well as a right to occupy a place in the pew during public worship, the congregations are urged to embrace within the intimate fellowship of daily life all members of race or color.
4. Realizing that segregation is often enforced more by long standing practice than by stated official policy, all churches are urged to:
   a. Seek to enlighten their members with the relevant teachings of Scripture, thereby to foster the Christian attitude toward men and fellow Christians regardless of race or color.
   b. Seek to make it clear to all races by means of active and earnest solicitation that all who confess the faith of the Church and live the Christian life are embraced within the complete fellowship of the Church.

These are the practical resolutions which Synod will be asked to adopt this summer. The stress here is against unofficial as well as official segregation. A congregation cannot assume that it practices Christian inclusiveness, if it has no sign on the front door reading: *No Negroes Allowed.* Segregation is often enforced by the unofficial practice of the Church more stringently than by official policy. It is also enforced by fear and suspicion within the Negro that he is not really welcome. This is why the resolution calls for congregations to show "by precept and example that neither official nor unofficial segregation has a place of right or respect" amongst them. After all these years, the burden of proof must fall on the churches. The logic of this may be argued; the fact of it cannot be argued. Proof by example to convince the Negro that his fears are unfounded will be worked out only in the long and patient logic of Christian love.

One way for a congregation to avoid any problem is to open its doors but not its arms to a Negro worshipper. Any Negro who is allowed to sit in a pew of the Church without living in the fellowship of the Church will never return. Any congregation can kill a trend toward integration simply by letting a Negro come into its building but not into its li Such brutal insincerity is all too quickly perceiv by any Negro, as it is by anyone else. It is j the fear of such heartless sham and cruelty th keeps him away in the first place. Nothing is m humiliating than to be allowed without being w comed. This is why the resolution urges cong gations "to embrace within the intimate fellowsh of daily life all members regardless of race color." It rules out the most insincere and unki of all segregation policies: half-way integratio

This resolution does not demand that every in vidual white person be close friends of any a every Negro person coming into the Church. T Church does not ask for artificial human relati ships. It is conceivable that a given Negro wo not care to be close friends with any and eve white person of the Church. What the resolut means is that the congregation as a whole will clude within its ordinary fellowship all Christi regardless of race. Race will not prejudice a p son's welcome into the embrace of the fellowsh The Negro, then, will have the same opportun to a place and a name within the Church's full l as does any other person.

THE third part of the resolution points outs the Church as such and calls the members the Church to action against all injustices to ra groups in society. Here it is in full.

III. Classis Hackensack declares that the depri tion of equal rights and opportunities in soci on the basis of race or color is contrary to will of God.

1. Negroes have been deprived of rights a opportunities equal to those given to whi and have been often relegated to a posit inferior to that of whites in social respe ability. Racial prejudice leading to s social injustice is a tragic blot on our soci
2. It is the duty of the members of the Chu of Christ to be active in removing this st
3. The Church is called upon to heal that wh is broken and to raise up that which is fall Therefore, it is called to give special h and nurture to those against whom a so injustice has been committed.
4. In the entire problem, the Church sho seek to possess the grace given to Paul, w though once a proud Pharisee was able to at meat with Gentiles and to speak of th as "beloved in the Lord."

SYNOD can do only one thing with the Hack sack resolution. Synod can only endorse It will be properly before Synod. It will face Sy with irrefutable truths. Only a lapse of cour could possibly allow Synod to find reason for av ing the only right course. But it is not as thou

nod will be embarrassed by the resolution. It ll give our Synod an opportunity. The grounds r Hackensack's overture also put it to Synod as opportunity. They say, among other things, at the resolution:

1. Provides the Synod with an opportunity to eak on a vital issue involving the Christian conience in a matter with direct and immediate bearg upon the life of the Church.

2. Provides the Synod with an opportunity to eak with the Word of God before the world on a tal issue which has been disturbing the conscience our society for many years.

is to be hoped that Synod will not bargain away is opportunity by filing down any sharp edges or atering down any of the substance of the resolon.

When Synod does pass this resolution, as it most rely must, it should also provide for widespread stribution of it. It should be printed and distributed to the churches and made available to every family. It should be made the subject of discussion in church societies. Furthermore, it should be given to the press for publication to the world. It would be a pity if, after rising to the occasion of adopting the resolution, Synod should let it be buried in the Acts.

The resolution concludes with these words: "We are called as a Church to transcend the prejudices of individuals and the traditions of sections of the people. We are called to seek the unity of believers which was created in Jesus Christ. We are called to seek this unity first of all in our own household." In the place where such issues are ultimately decided — in the real life of Christian people — Terra Ceia has already responded to this call. When Synod adopts the Hackensack resolution, it will only be following as the little country church in Terra Ceia, North Carolina, has led.

John Yeury DeBaun

by J. G. Vanden Bosch

DESCENDANTS OF THE DUTCH who were the early ttlers of New York and New Jersey, as well as those who came in 1847 and since, are repreented in the Christian Reformed Church. Washgton Irving, who lived among them and knew em well, chose them to be the objects of satire in s *Knickerbocker's History of New York.* Those hose knowledge of them is based upon the reading this work are not likely to think highly of them. here was much in their way of life that tickled ving's sense of the incongruous and made him nile. He saw something ludicrous even in their ames, and how he chuckles in the grouping of them s the Van Wycks, the Van Dykes, and the Ten ycks; the Van Nesses, the Van Tassels, and the an Grolls, and a long list of others whose surnames ntain the syllable "Van." Whether Irving portayed these early Dutch settlers as quaint beings erely for the sake of humor, or for the purpose of atirizing the New York life of his day, or whether e really meant to ridicule them perhaps no one ill ever know. But burlesque them he did. If he ppreciated their admirable traits, their business cumen, their love of freedom, their devotion to eligion, and other sturdy virtues, he makes no ention of these. This sketch proposes to portray he life of one of these descendants not in a bantering, but in a serious vein. His name is John Yeury DeBaun, a noble character and an honored minister f the gospel of Jesus Christ.

To understand the career of John Yeury DeBaun one must know something about his spiritual background. Not only was he born and reared in Classis Hackensack of the True Reformed Dutch Church, he soon became the leading figure in it. This classis was composed of a group of churches that had left the fellowship of the Reformed Dutch Church under the leadership of Dr. Solomon Froeligh, an able preacher and a theological professor. For several decades there had been a growing discontent because of manifestations of certain alarming tendencies in that denomination, which, though grievances had been lodged, were not dealt with to the satisfaction of all. The principal grievances were threefold: dead orthodoxy among the clergy, decline of spiritual life and shameful neglect of church discipline, and toleration of Arminian and "Hopkinsian" views. The break came in 1822. Enough congregations seceded to organize two classes, but Classis Union, the churches of which were located in central New York, soon disintegrated and only Classis Hackensack, comprising churches in northern New Jersey, maintained a slowly declining existence. The doctrines stressed were those of man's total depravity and God's sovereign grace, and the need of a marked experience in conversion was insisted on. Though the theology was often onesided, many of the older members had a wealth of Christian experience and spiritually lived on a high level.

The origin of the DeBauns with whom we are concerned in this sketch can be traced to Baen, France, where a certain Joost DeBaen was born, who migrated to New Amsterdam in 1684. He was a man of standing in his community, for he taught school at Bushwick, later at New Utrecht, Long Island, and served as clerk of the former town as well. A son of his who chose to be a farmer moved to Bergen County, New Jersey, where the generations of the DeBauns continued to live. Isaac De Baun, also a farmer, resided near Monsey, New York, just across the borderline, and here his son, John Yeury — his mother's maiden name was Elizabeth Yeury — was born, August 22, 1827. This seemingly insignificant event may gain in interest if we remember that it happened as far back in history as the presidency of John Quincy Adams, a hundred and thirty years ago.

In the neighborhood of Monsey John Yeury grew up, attended school, and adopted cigar making as his means of making a livelihood. At the age of twenty-one he married Margaret Iserman of Spring Valley, New York, and with her enjoyed fully forty years of happy union. In 1890 he married Mrs. Jane Van Houten, who survived him. Reared in a Christian home, he early in life had religious impressions, and, knowing himself to be a sinner, sought forgiveness and peace in the atoning blood of Christ. However, not until he was almost twenty-five years old did he feel free to make confession of his faith and to join the church at Monsey.

Not long after he had taken this important step there surged up in his soul the desire to be a minister of the gospel. Often he so envied the minister in his preaching that he sighed for the privilege of delivering the last half of the sermon if this were a possibility. In his diary he tells us how he came to a decision. Wrote he, "These desires increasing and being continually on my mind, I was led to speak to Rev. J. D. Demarest, July 26, 1852. I told him I feared to resist the Spirit's drawings, but my call did not appear as clear as I could wish for my comfort — July 28. Received some comfort from these words, 'Son, go work today in my vineyard,' but I am afraid to apply it lest I should take that which was not meant for me. — Sept. 27." Again he went to his pastor to tell him that he could not suppress the urge. Advised to apply to classis which would not meet till the following spring, De Baun meanwhile studied languages and read Brown's *System of Divinity*. Examined in respect to conversion and the call to the ministry he was accepted as a student and assigned to the tutorial care of his pastor, Rev. J. D. Demarest, and Rev. Van Houten, pastor of the nearby church at Nanuet. Later he studied with Rev. C. T. Demarest of New York City.

DeBaun finished the prescribed course of stu in the brief space of two and one-half years, a was licensed to preach by Classis Hackensack, Ap 17, 1855. Thus without the advantage of high scho college, and seminary education he prepared himse for the ministry by the simple but difficult meth of private study under the supervision of a mini terial tutor. In spite of his limited education Baun became a highly respected minister of t gospel. By means of reading and by dint of di gent study he sought to give greater breadth a depth to his education. One who had been h disciple was able to say publicly at the funeral th the deceased had been as much at home with t Scripture in the original languages as most semina graduates. To accomplish his purpose God som times chooses men with scant training as well men of ample learning, men like Amos and the fis ermen who became disciples of our Lord as well a Moses and a Paul.

That John Y. DeBaun was a man of promise w recognized by the members of the combined churc es of Ramapo and Hempstead, New Jersey, lat known as those of Ramsey and Monsey, for th invited to be their pastor one who had lived amo them and whom they knew at close range. E dently they saw in him potentialities that wou prove strong enough to overcome the prejudice co veyed by the maxim that a prophet is not held esteem by his own countrymen, and their confiden was not misplaced. For his inaugural he chose his text, "But they constrained him saying, Abi with us" (Luke 24:29).

In 1860, having labored four and one-half yea in his first charge, Rev. DeBaun accepted a call the combined churches of Hackensack and Leon both in New Jersey. These two churches together served for a period of fifteen years and the Hacke sack church alone twelve years more. It was h that he spent the best years of his life and reach the height of his powers. The congregation gr in numbers and twice the church edifice was larged. Bonds of affection were formed that w hard to sever. Twenty-seven years of service one congregation is surely a test of any clergyma ability and devotion to his task.

Early in 1887 the Fourth Christian Reform Church of Grand Rapids, now known as grave Avenue, came into being and sent out a c to Rev. DeBaun that weighed so heavily upon heart that he felt constrained to give it most earn consideration. Already in the third decade of denomination's existence the Americanizing mo ment began to assert itself and steadily gained m mentum. Especially was this true in Grand Rapi At almost every synod in the early eighties th were overtures requesting synod to make provis for conducting services in the English langua

he East displayed a deep interest in this movement, articularly Rev. DeBaun who had sounded the arning to the brethren in the West that unless reaching in English was introduced many would e lost to the church. But the organization of an nglish-speaking church was stubbornly opposed y Rev. J. H. Vos, pastor of the Spring Street hurch, and part of his consistory, and by Rev. . J. Hulst, pastor of the Coldbrook church. Utterly oreign in their outlook and failing to understand hat went on in the soul of a young Holland-Amer-an, they blocked all attempts to organize instead f sympathizing and giving wise guidance. Rev. eBaun knew all this, but he decided to cast in his t with the congregation even though the decision eant separation from the region where he had ent sixty years of his life and where relatives nd friends and children lived. Had he not come the Kingdom for just such a time as this?

If history shows anything, it is that a gracious rovidence sent the right man to the right place t the right time. True, with the coming of Rev. eBaun all difficulties did not vanish overnight, nd some new ones were encountered. The church rom which most of the charter members of La-rave Avenue came, lodged a protest at classis, leging that the organization was illegally done. or this reason its consistory refused to surrender ertificates to those wishing to transfer their mem-ership, until classis advised it to do so. But the easure of opposition was not yet full. The same onsistory sounded the alarm at classis that truth as in jeopardy because Rev. DeBaun did not preach e Heidelberg Catechism regularly, a charge which lassis did not sustain. But Rev. DeBaun was a easoned veteran in the service of his King. Sus-icion and opposition he bore without losing his erenity. Quietly and efficiently he did his work, nd it was blessed. During his pastorate of five ears the membership rose from 17 members in ull communion and 19 members by baptism to 100 amilies and 455 souls. Professors Boer and Hem-es graciously welcomed him. Prejudice largely ore away, and fellow ministers trusted him. His wn parishioners loved him. The notion that ortho-oxy depends upon the use of the Dutch language or its preservation gradually lost its potency. With he blessing of God this first venture in the Ameri-anization of our churches prospered, and God used ev. DeBaun to achieve this greatly coveted out-ome. One can scarcely imagine what would have appened to the Christian Reformed denomination ad it failed.

The last church served was Leonia, New Jersey, hich he had left seventeen years before. Feeling hat at sixty-five years of age Lagrave was becom-ng too large for his aging powers, he welcomed this all to a smaller field. Besides, acceptance would ake him back to his beloved East. But he was per-mitted to labor here only two and one-half years when death caused by a carbuncle and blood poison-ing took him after an illness of only fifteen days. The last sermon he preached was based on Titus 2:10 — "that they may adorn the doctrine of God our Savior in all things." Thus the career of the saintly Rev. DeBaun who for forty years had de-lighted in preaching the gospel of free grace came to an end.

REV. DEBAUN should be remembered also be-cause of what he did in the field of journal-ism. It is not generally known but should be that as often as we read the *Banner* we are reading a paper that owes its origin to him. Realizing the need of a denominational organ to furnish suitable reading material and to foster intelligence and loy-alty among church members, he founded *The Ban-ner of Truth* in 1866 and functioned as editor till his departure for the West in 1887. The paper appeared as a sixteen-page monthly, but upon its transfer to Grand Rapids in 1903 it soon became a weekly. In 1906 the phrase "of Truth" was dropped for the sake of brevity and convenience.

In the field of theological education, too, Rev. DeBaun has significance. The loss of the older preachers by retirement or death called for younger men to take their places. These had to be trained. During the nineteenth century the major denomi-nations in this country began to organize seminaries, but classis Hackensack was too small to support a theological school. Hence the method of appren-ticeship was adopted to gain recruits for the ministry, and the mantle fell upon Rev. DeBaun as successor to the Demarests. During his Hackensack pastorate his study was the classroom where eight men re-ceived their preparation for the sacred office. At one time nearly all the ministers of Classis Hack-ensack were trained by him.

Departure from the East did not put an end al-together to opportunities for teaching. Because Dr. G. Vos could not begin his duties at the Theo-logical School at the time stipulated, Rev. DeBaun was asked to substitute for him in teaching the courses in the English language. And he was also honored with the privilege of welcoming the stu-dents upon the resumption of their studies after the Christmas holidays. In his address then delivered the preacher-professor in simple but effective speech set forth the lofty ideals both Scripture and experi-ence demand of all those who wish to be ambassa-dors of Christ. It is worth reading today.

Students must have access to good books. When he learned what the struggling churches in the mid-West were doing in the matter of training min-isters, Rev. DeBaun so sympathized with the work that he sent a box of books to Graafschap for the students to use. This gave Rev. D. J. Vander Werp the occasion to make an appeal in *De Wachter* for

more books to be added to this nucleus. Rev. De Baun, therefore, may be regarded as the founder of the library of Calvin College and Seminary. Would it not have been eminently proper to have called it the DeBaun Memorial Library?

In the union effected in 1890 between Classis Hackensack and the Christian Reformed Church Rev. DeBaun played a leading role. The first Eastern clergyman who sought to establish contact with the brethren of the West was the Reverend John Berdan, but upon his demise Rev. DeBaun furthered mutual acquaintance. Ever since a copy of the newly launched *De Wachter* edited by Rev. Vander Werp fell into his hands, he felt that the two groups were one. Closer acquaintance confirmed him in his opinion. Already in 1869 he traveled all the way from New Jersey to Grand Rapids for the purpose of introducing his denomination. At the General Assembly held in 1871 he appeared with two colleagues as official delegates to establish official correspondence between the two groups and to make regulations for the exchange of certain denominational courtesies, and he attended nearly every succeeding synodical gathering. In bringing about this intimacy Rev. DeBaun's knowledge of the Dutch language — a species of this called Jersey Dutch was still lingering among the older people in the early decades of this century; a few even had Brakel on their bookshelves — stood him in good stead. On rare occasions he even preached in the Holland language. From all this it appears that Rev. DeBaun was not a man to nourish views unnecessarily devisive. He was not animated by the spirit of separation and independence so evident in the history of his classis; he craved the fellowship of all who were like-minded.

WHATEVER achievements he may have to his credit, Rev. DeBaun was first of all and par excellence a preacher. He complained that because of his diffidence he did not excel in personal work, but in the pulpit he felt at home and was at his best. He loved to preach and during his life-time delivered more than six thousand sermons. What strikes one in reading his sermons is their Biblical character. Not only did he adhere to his text, but he also used Biblical material for the purpose of developing an idea and illustrating it. In being saturated with Scriptural lore he reminds one strongly of John Bunyan. His messages were well organized so that his hearers could with ease follow the progress of his thought point by point. His messages he dressed in a simple, lucid, and unaffected style, thus intuitively illustrating the principle that truth unadorned adorns the most. There is nothing in his style that would call attention to itself or to its author rather than to Christ. Doctrinal he could be, but unless sound doctrine issued in conversion and godly living he regarded preaching fruitless. Always he aimed at presenting Scriptural truth its practical and experiential as well as theoreti aspects. There was in his preaching a note tenderness which he was able to infuse partly cause of natural endowment and also because himself had richly experienced the love of Chr in his own heart and had observed its gracious eff upon human souls caught in the coils of sin a struggling to be free.

What he sought to do in his preaching he told Hackensack people in his farewell discourse. will say again that in preaching the doctrine I thi I have included as well the practical part of religi . . . and I think I have told you often enough th you should be sound in the faith, and I have add experimentally such a Scripture testimony of t work of the Spirit upon the heart in conversion I thought might aid the little ones and comfort t troubled ones in their way Zionward and heav ward." "The work of the Spirit upon the hea is a phrase that characterizes a definite flavor p vading his sermons. He was indeed a curate souls.

THE closing years of his life were not illumin with bright hope for the future of the fai the Reformed faith, that had animated him duri his ministry of forty years. He had his share grief, which may have contributed something his state of mind. Five of his nine children d young, and, when he was sixty-two years old, dea removed his faithful wife from his side. But for of a more spiritual nature were obviously the cau The gradual decline of Classis Hackensack undou edly was largely responsible for his gloomy o look. Perhaps he foresaw the defection of younger members of the Leonia congregation w were organized as a Presbyterian church soon af his death. And surely the growing indifference orthodoxy in the major denominations of Amer also accounts in part for his mood. Whether ever suspected that there was a one-sided str upon certain doctrines in the Hackensack theolo to which the decline can be traced at least in pa we do not know.

But we need not close in this sad strain. Ste fast, unmovable he had been, always aboundi in the work of the Lord; he had not labored in va for the results of his labor are still in evidence the church today; heaven, too, has garnered the fr of his toil. And the end of the saintly Rev. DeBa was glorious. On his deathbed he was able to s with Paul, "I am ready to be offered and the ti of my departure is at hand. I have fought a go fight, I have finished my course, I have kept faith. Henceforth there is laid up for me a cro of righteousness which the Lord, the righte judge, shall give me at that day; and not to me o but to them also that love his appearing."

Pages From the Past

r the Centennial Year — a collection of contemporary accounts and documents which reflect something of the origins and veloping life of the Christian Reformed Church. Selected and edited by Dr. George Stob.

The Founding of the Christian Reformed Church

The actual date of the formation of a new church by those who seceded from Classis Holland and the Dutch Reformed Church is not known. Four documents of secession were submitted to Classis Holland on April 8, 1857. An independent church in Grand Rapids, embracing Gijsbert Haan and his followers, had been formed before that time — on March 19, 1857. Another independent church was formed of persons who separated from the Dutch Reformed Church in Vriesland on April 17, 1857.

It appears that those who seceded gathered with each other in the town of Holland some time during April 1857 and organized a new denomination under the government of a Classis. Reference to this "first Classical Meeting held at Holland" is made in the minutes of the *True Dutch Reformed Church*, dated October 12-13, 1864. The minutes of that first Classical Meeting were lost, however, and the date of that meeting remains unknown.

There came out of that meeting a resolution to address the Christian Seceded Reformed Church in the Netherlands, asking for recognition by and union with that Church. This is apparent from the fact that under date of April 29, 1857, there was sent from Grand Rapids, Michigan, a letter to this effect signed by H. G. Klyn as President, and K. Vanden Bosch as Clerk, obviously of that "first Classical Meeting held at Holland."

This document has been reproduced by Dr. Henry Beets as Appendix I in his book, *The Christian Reformed Church*, pp. 247-249. It is the only official document which bears directly on the organization of the American seceders into a separate denomination, and which gives the grounds on which the denomination was founded. It is, therefore, basic to the history of the Christian Reformed Church, and ought to stand at the head of all the official records of that Church as a document which officially reflects the founding and organization of the Christian Reformed Church.

It is given below in translation. Material in brackets has been added by the translator to help give the sense of what appear to be incomplete statements.

Grandrapids, 29 April 1857

o the Honorable Synodical Assembly of the Chrisan Seceders in the Netherlands!

steemed and Beloved Brothers! in our glorified ead and Eternal King Jesus Christ!

He who is, was, and is to come, the faithful Imanuel and exercising Lordship over His Church e with His godhead, Majesty, grace and Spirit, in he midst of the assembly and grant [that you may] eal in love but also in uprightness and faithfulness n all matters pending, and lay much of his majesty n all hearts so that men do not take it upon themelves to turn aside to the right or to the left by eason of the same.[1]

Feeling as we do our intimate attachment and nion to Christ's Church on earth wherever it might manifest itself, we feel at the same time the painfulness of the attenuated character[2] of the bond, with which we are bound to your excellencies, who are assembled as representatives of that Church. The church that has been called out, separated from *all* protestant denominations, we have by Divine light learned to know, as the Bride and the wife of the Lamb,[3] and it was through grace that on a certain day of the Lord's sovereign power, we might again bend our neck under the blessed and easy yoke of Jesus Christ, so that under oppression and persecution (of which we also experienced our share in the Netherlands) we might follow the Lamb through lands where the gospel had been spread and where it had not been spread. Beloved brothers! that standpoint, separated from *all* protestant denominations is, though we are far removed from the Netherlands, still the same among us. It is true that for a time we had forsaken that standpoint here in America, but this was only because we were misled. We, unacquainted with all [things here], were instructed that the church which calls herself the Dutch Reformed Church, was wholly agreeing in doctrine and government with the Reformed Church as that existed earlier in the Netherlands, thus also with the Seceded. On the strength of that we joined ourselves in good faith with that denomination. But now that it became clear to us that this denomination was in some matters even more Liberal than the Hervormde Kerk[4] in the Netherlands, and that many, indeed a flood of fundamental errors prevailed and the way of protest was shut against us, we have, after careful consideration, had to give up our union with that church body, and we find ourselves in duty bound to the Lord to return to our former standpoint, and thus we desire

1. The original reads: ". . . en legge veel van zijne hoogheid op aller harten opdat men niet vermag af te wijken ter regter of linkerzijde van wege dezelve." The reference of the last phrase is difficult to determine. Perhaps "by reason of the same" is intended to refer to "hearts," — hearts which tend to lead astray, but are prevented from doing so by the influence of the Lord's majesty.

2. The original: "het pijnlijke van het rekken van dien band." Reference is to the great distance which separates them from the Seceders of the Netherlands.

3. The original: "als de Bruid en het wijf des Lams."

4. The National, or State Church in the Netherlands.

again to be a part of the Reformed Church led out by the Lord.[5]

Those who have been acquainted with us before know how much we disliked seceding from the Church, and how we predicted nothing other than God's displeasure in the multiplication of little churches alongside of the Church. In this we are still the same; those liberal conceptions are despised by us, the Bible and our formulas of Unity, founded on it, teach us otherwise.[6] We say with Father Brakel[7] one must join himself to the *Church,* and remain with the same. But when floods of fundamental errors come, then that assembly ceases to be the Church, all believers are in duty bound to separate, and God Himself takes his own [people] out of it.[8] Now the big question is: Are there a flood of fundamental errors evident in the Books of the church that calls itself Dutch Reformed Church? The eight signs of the night appearing in the Wagterstem, will give some answer with respect to this.[9] Also a Dialogue sent to the Honorable Rev. Joffers.[10] Indeed even if it were nothing other than the imposing of a universal atonement, would there not then already be fundamental departures? For what fundamental doctrine can be maintained if people teach a universal atonement? And we are in a position to prove that students at the Seminary defended this teaching without contradiction from the professors, and the Synod promoted the spread of books with this teaching. We will write no more about this now, this having been done by us earlier, which letter has been read by the Curators of the Theological School at Kampen, who will be willi to give account of one thing and another.

Brothers! not division but union is the thing th makes up our wish and Prayer. That is why turn to your excellencies with this, with friend request to recognize us, as a part of the seced Reformed Church in the Netherlands, and susta us with counsel and help as much as possible things that take place. The secession grows he The Lord more and more opens the eyes of his p ple, the majority of the congregation here in Gra rapids has seceded with Rev. H. G. Klijn. R K. Van den Bosch with nearly his whole congreg tion, excepting six or seven families. All at Po ton, all at Vriesland, Zeeland, etc. the thing gro more and more. It is a matter which all over fir a response in the hearts of God's people. The fore the request of all is urgent, union with t children of the same Mother.

We cannot expect from your excellencies a c refusal with the am I my brother's keeper? the contrary we hope and trust that since one a the same bond unites us, you will receive us w open arms, and show to us that which is desired.

One other desire we are unable to and may n suppress, and that is (it is the prayer of the Gr High Priest, that they might all be one, as he w one with the Father, and since there are yet ma of God's children who stand over against us, what reasons soever) that your excellencies may h forth efforts to help heal, under the gracious ble ing of the Lord the division which has aris among our Holland people through the Separati however impossible this may seem to our eyes. T Lord who is willing to work through means co cover it with his blessing, to make us walk one w together.

It must certainly be a surprise to your excell cies that we request recognition and union w your excellencies who are separated from a deno nation which might also come to you, giving kno edge of their union, and in addition also giving s port.[11] But this surprise will cease quickly, if tention is paid only to the *principles.* We proc from the Reformed principle that a Church is kno out of her marks,[12] and that that Church rather

5. The original: ". . . een deel . . . van de door den Heere uitgeleide gereformeerde Kerk." Reference is to the Seceded Church which separated from the Hervormde Kerk in 1834, and considered itself the true Reformed Church.

6. "Pluriformity" is represented as a Liberal conception. There is only *one true Church.* Cf. Belgic Confession, Articles 27 and 28: "We believe and profess one catholic or universal Church. . . . all men are in duty bound to join and unite themselves with it; maintaining the unity of the Church. . . ."

7. A Dutch experientialist theologian of the 17th Century, whose *Redelijke Godsdienst* (*Reasonable Religion*), published in 1700, exercised a great influence upon many generations of pious orthodox Hollanders. Brakel held to strenuous "pure Church" views.

8. The original: "God trekt de zijnen als dan ook zelve daaruit." From this and what follows, it appears that the American seceders considered the Dutch Reformed Church a false church — so full of fundamental errors that God Himself took His own people out of it; and this appears as justification for the Secession of 1857.

9. Dr. Beets in his *The Christian Reformed Church,* p. 249, informs us that these "Eight Signs of the Night" were mentioned in the Jan. 15, 1857 issue of *De Wachterstem,* a Dutch periodical. The following matters were indicated: the introduction of 800 hymns, through which the Psalms were suppressed; the neglect of catechism preaching, catechism, and house visiting; the preaching of a universal atonement; the inviting to the Lord's Supper of all persuasions, excluding only Roman Catholics; the issuance of all kinds of books with other church groups; the opening of the pulpit to ministers of every denomination; speaking against the Secession; the advice not to impress on the minds of the children the points of difference with other denominations; and the rejection of the doctrine of Election as too calvinistic.

10. One of the leading figures in the Seceded Church of the Netherlands, around whom gathered a stricter party.

11. The original: "Het moet gewis verwondering baren UEw. dat wij opname en vereeniging verzoeken bij U die zijn afgescheiden van een kerkgenootschap hetw mooglijk ook tot UEw. komt, hunne vereeniging te ken gevende, en ook nog wel ondersteuning schenkende." T sentence defies clearly intelligible translation. It appe however, that the Seceders of 1857 expected the pe of Classis Holland to write to the Netherlands, giving t version of the union that took place in America, and mak mention of the material and moral support they had recei from the Dutch Reformed Church. This was apparently attempt to counteract the influence of " the other versio

12. Dutch: "kenmerken." Cf. The Belgic Confession, A XXIX — "The marks by which the true Church is kn are these": — pure preaching of the gospel, pure admini tion of the sacraments; exercise of church discipline in punishing of sin.

ıe, and the Lord promises there and only there ıe blessing, and life to all Eternity. And since we ıd those marks with the seceders in the Nether- nds, therefore we may not hold back, but come, ith the repudiation of all other denominations.

While the other[13] proceed from that Liberal prin- ple: the Church is everywhere, and [they] seek ıt the Netherlands seceders the way they seek nion with Baptist, Methodist, Episcopal, and other ring sects: under the beautiful name of Evan- elical Unity. But [that] is nothing other than a ospel-suppressing exercise of brotherhood.

It will be gratifying to us to receive a favorable nswer from your excellencies, with which we are, fter the wishes of the Lord's most precious bless- ng

Your loving brothers in Christ

H. G. KLYN, *President*

K. VAN DE BOSCH, *Clerk*

This letter of the newly seceded group in America did not have the desired result. The Synod of the Seceded Reformed Church in the Netherlands, meeting in 1857, reported "a letter, signed by Rev. J. H. Klijn as President and K. Van den Bosch as Clerk, from North America, seeking union with the Christian Seceded Reformed Church in the Netherlands." But after extensive discussion, that Synod decided to receive it for information, since the reports out of America were contradictory, and it was impossible either to approve or disapprove of the American secession. Synod therefore advised the American seceders to act with discretion and according to God's Word.

The Synod of the Netherlands, meeting in 1860, reported receipt of a letter from Rev. K. Vanden Bosch, urging recognition of the American seceded church, and complaining about the fact that they had been dealt with in such a "step-sisterly" fashion. The Synod decided to inform Vanden Bosch "that she acknowledges all churches which possess and remain faithful to the Reformed doctrine and government." Another overture seeking recognition was addressed to the Synod of 1863, but that Synod resolved to abide by the position previously taken. (Cf. Henry Beets, *De Chr. Geref. Kerk in Noord Amerika*, pp. 136, 137)

It is easy to understand why the seceders in America sought union with the Seceded Church in the Netherlands. Their position in the Secession of 1857 rested upon their belief that the union with the Dutch Reformed Church in America was a departure from their old standpoint. The secession was called a return to their previous standpoint. Three of the secession documents emphasize this. Rev. Klyn spoke about the path of separation from all Protestant denominations in which they walked in the Netherlands. Graafschap declared: "We are uniting ourselves with the Seceded Reformed Church in the Netherlands," which they considered a return to "the same standpoint on which our fathers enjoyed so great blessedness." And Polkton declared: "We . . . have betaken ourselves to the standpoint we had when we left the Netherlands, in order thus again to be in connection with the church of the Netherlands." And now, the failure to obtain recognition from the Church which they assumed represented the standpoint to which they were returning, seemed to them a repudiation of their secession.

On the other hand, it is easy to understand why the Church in the Netherlands did not wish to take position for or against the American secession. The Seceded Church in the Netherlands had friends and loved ones in both the Dutch Reformed Church in America and the group that seceded from her. What is more, both parties in America were writing letters to the Netherlands, soliciting the favorable judgment of the church there. The Church in the Netherlands could not sift these conflicting reports, make a fair evaluation, and come to an objective judgment. It would have been folly to have taken position at this time. The Netherlands Church did take position in 1882, but then on a specific point in dispute. On the question of the church and lodge membership, the Netherlands Synod of 1882 expressed sympathy with the position of the Christian Reformed Church and admonished the General Synod of the Reformed Church in America to oppose the lodge. This meant, actually, a favored position for the Christian Reformed Church, to whom emigrants to America were commended by the Church in the Netherlands. (Cf. D. H. Kromminga, *The Christian Reformed Tradition*, pp. 120, 121).

13. Apparently the Dutch Reformed Church in America.

A Second Foundation Document

The first secession from the Dutch Reformed Church was that of a group affiliated with the Second Reformed Church of Grand Rapids, and led by Gijsbert Haan. Haan, and several others with him, seceded as early as April 1856. After some months, the Rev. H. G. Klijn, minister of the Dutch Reformed Church, joined the seceded group, and a new congregation was organized under his leadership on March 19, 1857.

The earliest extant record of this new church is a minute book, containing minutes of the Consistory and congregational meetings from the date of May 31, 1861 — some four years later, therefore, than the time of the organization of the congregation.

After the Rev. H. G. Klijn returned to the Dutch Reformed Church — in October, 1857 — the church had no minister until the arrival of the Rev. W. H. Van Leeuwen from the Netherlands in July 1863.

At the Consistory meeting of October 28, 1864, it was noted, according to Article 4 of the Minutes: "The President [Rev. Van Leeuwen —Ed.] remarked about this Minute Book, how that the Caput or Head of it is lacking, and the basis upon which the congregation has been organized. The brother Elder J. Gelok is requested, to that end, to prepare an essay in which one thing and another shall be related, and also be placed at the head of this [minute book], as being best acquainted with the history of it" [that is, the origins of the Church and reasons for its separate existence —Ed.].

The logic of having Jan Gelok write up this account is clear. Gijsbert Haan had left the church and was at this time a member of the Dutch Reformed Church. Jan Gelok had served as a deacon when Haan served as an elder, and was closely associated with Gijsbert Haan in the whole movement of secession.

Mr. Jan Gelok prepared the essay, which was placed at the head of the Minute Book of the True Dutch Reformed Church of Grand Rapids — now the First Christian Reformed Church of Grand Rapids. This account was reproduced by Mr. Jacob De Jager in the Diamond Jubilee Memorial book published in 1932 by the First Christian Reformed Church. A free translation of the Jan Gelok account has been made by Emeritus Professor Albert E. Broene, and has been included in the One Hundreth Anniversary Book of the First Christian Reformed Church of Grand Rapids, Michigan, which has just been published.

Through the courtesy of Mr. De Jager — who has done some exceptionally competent historical research and writing for the First Church — and that of the Consistory of the First Church, I have been enabled to make a more literal translation from the original record. It follows here:

HISTORY OF OUR SECESSION from the [church] which called herself the Dutch Reformed Church and the Organization of this congregation under the title of "True Dutch Reformed Church," or Ware Hollandsche Gereformeerde Kerk at Grand Rapids, by Rev. H. J. Kleijn, in March 1857

The members of our congregation came at different times to the aforenamed denomination, [having come] from year to year out of our Fatherland, already from the time of the year 1848.

At the time of arrival and reception in the aforementioned denomination, we were not acquainted with her standpoint [that is, with that of the Dutch Reformed Church], except only on the testimony of the ministers, especially Rev. C. Van Raalte and Rev. van der Meulen, who gave assurance of the soundness of the aforementioned denomination.

[And we were unacquainted with the standpoint of the Dutch Reformed Church] because we were unable to make inquiry into it, by reason of ignorance of the English language and also by reason of the great distance; since the center of the same [that is, of the Dutch Reformed Church] had established itself primarily in the State New York and New Jersey.

The first scruple that arose with us was the circulation of Tracts which clearly breathed the doctrine of the general Atonement, for which reason they were little or not at all circulated by our consistory. This teaching was also directly or indirectly advocated and preached by some of our ministers.

In the year 1854 and '55 Rev. Van Raalte came to us to preach in the congregation and requested the Consistory to cooperate in the printing of "The Pearls of Luther; The Christian's Journey to Eternity, by John Bunyan; and Call to the Unconverted, by Baxter"; whereupon the Consistory answered, We know Bunyan and Luther, but not Baxter; whereupon Rev. Van Raalte said: "If Bunyan and Luther are silver, then Baxter is gold," and the Reverend took the stand that no family should be without it. Then we took $20 worth of each [book] on behalf of our congregation.

Upon the receipt of these works it was unexplainable how that denomination and Rev. Van Raalte could issue and circulate a work like that of Baxter; since Baxter's Call to the unconverted stood in complete opposition to our Reformed doctrine.

This caused our objections to grow considerably; not only with respect to the soundness of that denomination, but also with respect to our ministers [about whom we wondered], whether they were really committed to our Forms of Unity.

Our congregation was not a little disturbed by the spread of the book mentioned, through pro and con. Meanwhile, Rev. van der Meulen came to us to preach in his turn, to whom we gave knowledge of our objections and protests; but the Revere defended the aforenamed work as much as he cou Once, when we brought it close to his heart, how would go with the Church and with God's Tru if things should go this way, he said: "the book is good for the unconverted, but not for the cc verted."

After this struggle the Spring Classis met at Ze land in the year 1855; where, by our delegates, t question was brought to the table, "if the book of Baxter, Call to the unconverted, was in harmo with the forms of Unity[14] or not"; whereupon it w said by the Classis, especially by Rev. van d Meulen and van Raalte, "we would not like to c fend [the position] that it agrees with our for [of Unity]." The last named even acknowledg that they had not hardly read the work [of Baxte After this pronouncement of the Classis we we [disturbed] anew by rumors that Rev. van der Me len continued to circulate and defend the aforeme tioned work; whereupon, through our Elder Haan, a letter was sent to the Reverend in the nar of the consistory, and in the P.S. or Postscript was said: "Brother, I hope that it is a lie; but it said that you still circulate the work of Baxter; this should be the truth, I declare I will fight agai you"; to which Rev. van der Meulen did not answe but Rev. van Raalte took it up for the Reverend, a wrote brother Haan that he was proud for havi circulated the work of Baxter in three languages th year, in the High and Low German and Englis and expressed himself, that he did not subject hi self to a Roman Catholic inquisition. This to place between the Spring and Fall [sessions] Classis in 1855.

Our Consistory was meanwhile not a little d pleased, first by the teaching or preaching of Re Bolks, who came here regularly from Grand Hav to preach, and who openly advocated the work Baxter and taught that Christ had died for all me clearly denying the total depravity of man; b described him as being sick, deathly sick; but persistent persuasion capable of accepting the Go pel of salvation; for which the Reverend [Bolk was brought before the consistory; but he wouldn take back a word [of what he had said].

Also our objections were not a little increased a rumor that our Synod, which meanwhile had me had anew decided that Christians of other persu sions would be admitted by our Church to the Sa rament of the Lord's Supper; in conflict with Ar cle 61 of our accepted Dordt Church Order. A also, our objections arose since we noted that collection of Hymns were introduced into t Church, contrary to Art. 69 of the prescrib

14. That is, the Belgic Confession, Heidelberg Catechis and Canons of Dort, the three accepted creeds of the Dut Reformed Churches.

urch Order; indeed, that a general fraternization k place, so that three ministers of different reli-ons fulfilled one preaching service in our church. rthermore, that no books might be circulated by r Students, except with the approval of the exist-g Protestant churches.

Meanwhile the Fall Classis met; at which our legates appeared with new objections and a pro-st against Rev. van Raalte, who continued the cir-lation of the work of Baxter; which protest was gned by certain members of the consistory and of e congregation; together with a letter of admoni-on to the Classical Assembly by the minister H. leijn, to please keep close watch over the Students, nce concerning them also objections had arisen, at they opposed the Reformed doctrine, especially ne, by name of Brand. At said Classis Rev. van aalte could not be present, on account of weak-ess, it was said, but he could travel even so, for the nprovement of his health. The two ministers, ev. van der Meulen and Rev. Bolks were the only nes present there, since our minister Rev. Klein as ailing.

The Delegates who had been to the Synod, gave port of their Committee, from which it appeared nally that they were asked, by our Delegates, if ere was not some action concerning the admission the Lord's Supper of members of various denomi-ations; which was first answered negatively; but fterward openly declared and approved by Rev. an der Meulen, who, indeed, expressed his hearty greement with it. The Reverend said among other ings, "that our fathers had exalted themselves y saying that we alone were the Church." This as also confessed by Rev. Bolks who gave to this is complete support. The other Delegates to Syn-d confessed that they knew nothing of all this; nce he was unacquainted with the language; but eclared at the same time that he never concurred n this [that is, admitting others to the Lord's able]. This Delegate was named J. van de Luister. Hereupon our Delegates registered protest; but the Classis did not want to accept the same. Thereupon ur earlier protest was taken up and read by the Clerk, Van Hees, in as sneering a tone as could pos-ibly be done. The Classis judged that it should not enter in upon this matter; but to lay it aside for another occasion. At this Classis it was de-lared to the ministers, by various member dele-gates, "that if a split should arise in the Church, hey themselves were the cause of it."

Between the Fall and the Spring Classis of 1856 not a little agitation took place, among us and in the Colony [that is, the settlement in and around Hol-land, Michigan], and [persons] separated themselves from the aforementioned denomination; at Holland, A. Krabshuis, elder of Rev. Van Raalte, along with his wife.[15] In our congregation [there seceded] an elder, because of the change in the consistory, since there was an attempt to bring into the consistory in an unlawful way an elder who subscribed to the teaching of Rev. Bolks; in order, in this way, to keep the consistory in balance with the Dutch Reformed. Hereupon some of the members of the consistory had a discussion with Rev. Van Raalte concerning the circulation of Baxter's work, whereupon the Reverend, after a long dispute declared, "there are some offensive points in it; but I say that to each one to whom I sell it"; but it was apparent that this was not the truth.

Meanwhile there came into our hands the Condition upon which the Hollanders had united with the Dutch Reformed, which was signed by the delegate Rev. Wijkhof, from the Synod, [delegated] to deal with the Hollanders here. The main substance of this was that since the Hollanders were not acquainted with the English language, whenever after this they would discover that the Church with which they then united was not the pure Church, defined by our fathers at the Synod of Dort in the year 1618-19, and anew maintained by the Christian Seceded Reformed Church in the Netherlands, they had the freedom to again leave said Church.[16]

Meanwhile the Spring Classis met in Zeeland in 1856; where our delegates again called attention to their protest; laid aside at the last Classis meeting; whereupon a sort of complaint was poured out by Rev. Van Raalte that people had so little confidence in him, since he was the man who had done the most to bring about the union; in which complaint the Reverend cried: "I must indeed be a scoundrel since people have so much suspicion about that church."[17] Hereupon the Classis judged that it was a spirit of the devil that governed in those protesting members. Thereupon the president, Rev. Kleijn, proposed that a Prayer Day be set aside, against the

---

15. Concerning this the record of the Consistory of Van Raalte's church says: "There is read [a communication] from Krabshuis and his wife: containing the surrender of all ecclesiastical fellowship, with request not to be bothered with any discussion about it by the minister or others, since nothing could satisfy him other than return to the old paths of the Fathers, where one heard of discovery, conviction, confirmation in the building up of the spiritual life." There follows a not favorable judgment upon Krabshuis, with whom the Holland Consistory had much difficulty for a long period. Cf. *Minutes, Old First Reformed Church, Holland*, Art. 9, January 1856.

16. This, like that of Haan's in his *Stem Eens Belasterden* (cf. *The Reformed Journal*, Dec. 1956, p. 15), is hardly an accurate representation of the agreement between Dr. Wyckoff and the Michigan settlers (cf. *Ibid.*, Sept. 1956, pp. 13-16).

17. Cf. the Van Raalte statement quoted by Haan in his *Stem*: "Am I then such a Field when I say that the Dutch Reformed Church is good, that I cannot be trusted." In a footnote to this (*The Reformed Journal*, Jan. 1957, p. 18). the editor of these "Pages From the Past," misled by the spelling of Field and its capitalization, wrongly supposed that this had reference to Richard Field, a disputatious theological writer of the 16th century. The word intended by Haan, and here used by Gelok in his account, is "fielt," a Dutch word which means: "rascal, scoundrel, villain."

spirit of the devil; while some of the members of Classis used the expression: "Why don't you separate yourselves from us, rather than to trouble us so."

Hereupon the Classis decided to appoint Thursday of the following week for a Prayer Day against the spirit of the devil. Between that Classis and that Prayer Day two elders seceded from this church, and they began to meet in a house; with which some of the members of the congregation united. The aforementioned Prayer Day was also faithfully held; especially by Rev. van der Meulen, who on that day preached in the congregation of Vriesland, and used the expression that the People wore the false face of the devil;[18] but declared over against that that their Church was now twenty per cent better because of the secession that had set in. Meanwhile the secession began also in the congregation of Vriesland. Thereafter it happened, in the year 1857, in the month of February,[19] that the matter became so clear to many pious people here that many declared themselves to Rev. Kleijn that they felt compelled to secede. This certainty was the more evident by reason of the general admitting to the Lord's Supper even of some Americans from the Congregational Church, persons who were not even known; on which account Rev. Kleijn became so confused in the matter that he seceded along with the others, and more than half of the congregation with him, in order to stand on the same standpoint on which they seceded in the Netherlands.

Hereupon the congregation of Graafschap also seceded, along with the minister Rev. K. van den Bosch, besides some of the members of his congregation [that of Noordeloos], and of Zeeland.

Then Rev. Kleijn began to organize our congregation, and arranged a meeting at which, with practically unanimous vote three Elders and three deacons were chosen, who also after their trial in their office were installed. Thereupon the first Classis meeting was convened in the city of Holland, at which Classis men were united and pledged to return, in the fear of the Lord, to the doctrine, discipline, and worship of our Fathers; and at the same time decided to appoint a Fasting and Prayer Day, to make confession of sins before the Lo and to pray for the Church that was led out; t the Minutes of that meeting have been lost. As result of this secession, our congregation fou themselves without ecclesiastical possessions an church building; whereupon in that same year 18 through the Lord's help, a building was erected our congregation. Our congregation was, in th same year, sorely shaken by the faithless deserti of her minister, Rev. H. Kleijn, who after havi served her for a half year, turned back again to t Dutch Reformed Church, after he in public a private had confessed to have been led out by t Lord in a clear way. After that our congregati was served by Rev. K. van den Bosch, as Counsell whereupon our congregation was shaken again the resignation of our Elder J. Gezon, and af that, in the year 1861, by the misery into which s fell with her Elder G. Haan, who also left her that time with some members of the congregation

Meanwhile, our congregation had twice cal P. Van Dijke, known as a Reformed minister w the Seceders in the province of Zeeland (Neth lands), who declined these calls. She called J. Plu known as a Reformed minister under the cross which call he also declined. After that they se four successive calls to Rev. W. H. Van Leeuw minister of the Christian Seceded Reformed Chur at Werkendam, province of North Brabant, Kin dom of the Netherlands, which last call was accept by the Reverend in the fear of the Lord in the mon of March, the year 1863. The Reverend came to with his family in good health, and was install in his office here on Sunday, the 5th of July follo ing, by the Reverend K. van den Bosch, who bas his sermon on 2 Tim. 2:15, and the Reverend [V Leeuwen] preached his inaugural sermon in the co gregation on the words of Isaiah 30:20, 21.

Done in our Consistory Meeting this day Grand Rapids. . . . .[22]

JAN GELOK

18. The original: "dat het Volk een mom aangezigt des duivels aanhad."

19. In a footnote to a copy of the original Dutch, in the Diamond Jubilee book of the First Christian Reformed Church of Grand Rapids, p. 25, Mr. Jacob De Jager indicates that the date was January 1857, and that Gelok's memory had apparently failed him at this point.

20. A more detailed account of the return to the Dutch R formed Church of these leaders of the Secession will be giv in the "Pages From the Past" that appear in the next iss of the *Journal*.

21. That is, from a group that separated from the Neth lands Seceders by reason of differences in Church Order a the matter of government recognition, and that called the selves "Kerken Onder Het Kruis" (Churches Under T Cross).

22. No date is given in Gelok's document, nor is there a record in Consistory of this account having been officia adopted by the Consistory. But it does stand at the he of the first extant Minute Book.

Don't overlook the special book offer made only to subscribers to the Reformed Journal. See inside front cover.

BOOK REVIEW

HISTORIAN'S APPROACH TO RELIGION. *By Arnold Toynbee.* 312 pp. New York: Oxford University Press, 1956. $5.00.

Reviewed by DIRK W. JELLEMA, Instructor in Department of Social Studies, Case Institute of Technology.

Arnold Toynbee is surely the best-known contemporary historian. He has been written up in *Life* and appeared on the cover of *Time*. Even more, he is one of the most provocative and important historians of the first half of the twentieth century. His ten-volume *Study of History* is a major attempt at reconstructing a synthetic and pattern-forming approach to history. It furnishes many thought-provoking, brilliant, seminal and perhaps even valid concepts and categories, and illustrates them from the course of many civilizations. For the historian, it is this aspect of Toynbee which is most important. The concepts of universal states, times of trouble, internal proletariat and external proletariat, heroic ages, and many more, are stimulating and enlightening. Toynbee has forced upon the attention of historians, whether they agree with him or not, a whole new set of problems and approaches.

It is Toynbee as prophet who is perhaps more important to the average reader. The analysis of the course of Western history, the prediction of a universal welfare state as the coming political form for the West, the idea that civilizations exist *for the sake of* producing higher religions (surely a new cry from Gibbon!), the stress on the importance of the spiritual — it is this in Toynbee which speaks to the average reader. And it is this which is summarized in this latest book of Toynbee's, *An Historian's View of Religion*, which is essentially a summary of what Toynbee has already said on religion in his ten volumes.

Toynbee's insistence on the *primacy of the spiritual* in human history is something that any Calvinist would agree with. And this is not simply a pious phrase for Toynbee; he works out many of the implications of such a stand. Such a stand involves a different way of interpreting Greek and Roman history, a different evaluation of the Middle Ages, a basic revision of the treatment of the West's impact on the East, a second look at the "obvious value" of the Industrial Revolution, and much more.[1]

The argument is clothed in Toynbee's own Germanic and almost hypnotic style, which is enough to convince the unwary reader by its Olympian sonority alone that Toynbee is one who knows the answers. "The capture of the Christian church by the Roman Empire has parallels in the eastern half of the Hellenic world in the capture of the Mahayana by the contemporary Kushan Empire in the Oxus-Jaxartes Basin and Hindustan and the capture of the Zoroastrian Church by the later Arsacid, followed by the Sasanian, counter-empire that held Iraq and Iran against Roman attempts to reconquer for Hellenism those lost dominions of Alexander's Macedonian successors." Yet, despite the style, the book is more readable than might be supposed, and often of great interest to the non-expert.

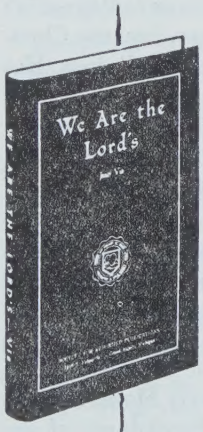
Indeed, there is one special merit the book has, it seems to me. Toynbee, as a skilled historian who consistently stresses the primacy of the spiritual, has a keen eye for Pharisaism. He shows, and it is something we need to know and be reminded of again and again, the subtle forms which man's self-worship can take. This book should, among other things, shame the reader.[2]

Apart from a few concluding chapters expressing Toynbee's reflections on the future of religion, this book falls into two main divisions. The first is a study of Idolatry; the second a study

---

1. In Reformed circles, one often hears the naive idea expressed that history books can be "Christianized" simply by re-writing the chapter on origins of man, adding a few pages on Calvinist theology, and writing a text-quoting preface. The strange view of history implied in such a belief is a far cry from Groen Van Prinsterer's insistence on history as "the flaming revelation of God."

2. Many situations covered may throw light, for the intelligent reader, on contemporary problems in the Christian Reformed Church. The account of the abortive Jesuit attempt in the 1600's to convert India may throw light on our own abortive foray into India. The chapter on contemporary gods such as the Technician may throw some light on why TV is valued more than Bible-reading among some of us. And so forth.



WE ARE THE LORD'S

— Jean A. Vis — $2.50

Studies in the Heidelberg Catechism

J. B. GREEN, *Presbyterian Action*

"The indoctrination of the pew is the responsibility of the pulpit. This book will help preachers to make their sermons more instructive and edifying. So I strongly recommend that this book be bought, read and preached."

HENRY MOUW, *The Reformed Review*

"This volume can be used in a number of ways. The preacher will discover gist for his homiletical mill. The pastor might well use it as a study guide for a men's brotherhood or a prayer meeting group. It could be used for a young people's catechism class."

WHAT IS CHRISTIAN BAPTISM?

M. Eugene Osterhaven — *58 pages* — 50c

DR. OTTO A. PIPER, *New Testament Department, Princeton Theological Seminary*

"This is a masterly treatment of the Reformed teaching on Baptism, including the question of Infant Baptism. . . At a time, when there is so much bewilderment and confusion concerning the nature and function of Baptism, Dr. Oosterhaven's lucid and authoritative presentatin should prove to be most helpful both to parents and ministers."

DR. S. BRUCE WILLSON, *President, The Reformed Presbyterian Theological Seminary*

I am recommending this booklet to my students and to the pastors of our church."

Order at once from:

SOCIETY FOR REFORMED PUBLICATIONS

1519 E. Fulton Street Grand Rapids, Michigan

Your Standard of Excellence since 1912

PULPIT ROBES

To be sure of your best appearance and long-lasting pleasure, insist on our hand-sewn, custom-tailored robes.

ROBES FOR YOUR CHOIR, TOO

Write for catalog F-7

BENTLEY & SIMON INC
7 West 36 St. New York 18, N.Y.

FOLDING BANQUET TABLES AND CHAIRS
Table Trucks — Chair Trucks

No knee interference for safer and more efficient use.

Low direct factory prices to churches and institutions

REINDERS MFG. CO.
215 W. Nebraska St. Algona, Iowa

20th EDITION

Halley's Bible Handbook

{Formerly known as "Pocket Bible Handbook"}

Book OF a Lifetime . . . For a Lifetime
Loved alike by . . . Young and Old
Widely Used in Colleges and Seminaries
Highly Commended by leading Magazines
Specially Useful for S S Teachers

It is an Abbreviated Bible Commentary, with Notes on Books of the Bible, their Historical, Geographical and Chronological Backgrounds, with 75 Illustrative Maps:

Amazing Archaeological Discoveries, Confirming or Illustrating Bible History, with 78 Authentic Photographic Reproductions:

Related Historical Data from the Annals of Babylon, Egypt, Assyria, Persia, Greece and Rome, touching the Bible Story:

How We Got the Bible, Formation of Old and New Testaments, Apocryphal Books, Manuscripts and Early Christian Writings:

An Epitome of Church History, Connecting Bible Times with Our Own; Early Church Fathers, Persecutions, Rise of the Papacy, the Popes, Luther and the Reformation.

Now Contains "Best Bible Verses". There is nothing published, of its size, that has anything like as much practical Biblical information.

{Further particulars sent on request}
4 x 6½ x 1½ inches

956 Pages Cloth Bound $3.00

Order from your Bookstore or

H.H.HALLEY, Box 774, Chicago 90, Ill.

of Religion in the Modern Westernizing World.

Primitive man, says Toynbee, begins by worshipping Nature; but this soon leads to worship of that most complex thing in Nature, Man. The worship of Man takes many forms. Men can worship Man-as-Nation-State, for example. This form of idolatry helped ruin the civilization of Greece, and seems to be the basic cause for the blood baths of our modern society. Or, once the futility of this idolatry has been exposed by a series of wars, men may turn to worshipping Man-as-Ecumenical-Empire — Rome, which brings Security to all citizens. Or, men may worship Man-as-Heroic-Individual, as Stoicism recommended. Or, men may worship Man-as-Semi-Divine, as some of the religious cults have recommended. Or, men may worship Man-as-Religious-Institution ("my first loyalty is to my Church"). This part of the book, then, takes up Idolatry in History. It is disturbing.

Man may also develop true religion, that is (says Toynbee) a worship of Something-Beyond-Man. In our own Western Civilization, the religion has been Christianity. Why did our society reject Christianity? Because Christianity turned to Idolatry ("my first loyalty is to my Church, or to dogma"); or, to put it another way, because Christianity never was honestly religious. Has secularism filled the gap? No, says Toynbee; it has produced a worse impasse. What then must we do? Return to religion, but a religion free of Idolatry.

The chapter headings from this second half of the book will show the range of Toynbee's coverage on these points. He discusses: the ascendency of the Modern Western Civilization, the world's rejection of Early Modern Western Christianity, the breakdown of the Western Christian way of life, the 17th-century secularization of Western life, the World's reception of a secularized Late Modern Western Civilization, the re-erection of two Graeco-Roman idols (nation-state and empire), the idolization of the Invincible Technician. And, in conclusion, he has an almost desperate plea for a return to religion.

All of this is done skillfully and meaningfully and in a most thought-provoking manner. This is a book with meat in it.

Toynbee, then, has here a notable plea for "the primacy of the spiritual." And, indeed, it might seem to the un-

Do the faith healers really heal?

Should mature Christians seek medical help?

by Wade H. Boggs, Jr.

This calm, courageous book answers questions that puzzled Christians are asking today about "faith healers" and their activities. Charting his course by the Bible Wade Boggs probes the claims and results of these "healers" frankly and factually.

Then this Presbyterian minister and Bible professor makes positive suggestions for all Christians—ministers, laymen, and medical personnel—in this vital area.

This long-needed book is a Religious Book Club selection for October. **$3.50**

ask your bookseller

JOHN KNOX PRESS
Richmond 9 Virginia

CHOIR ROBES

Newest colorfast fabrics available.
Write for Catalog A78

E. R. MOORE CO.
268 Norman Ave., Brooklyn 22, N. Y.
932 Dakin St., Chicago 13, Ill.
1641 N. Allesandro St., Los Angeles 26, Calif.

Representative in Grand Rapids, Mich.
DIRK VANDER LENDE
35 Fitzhugh S. E. Phone: GL 6-7574

Second Thoughts on the

DEAD SEA Scrolls

F. F. BRUCE

Professor of Biblical History and Literature in the University of Sheffield

"Those who wish a brief, sober, reliable account of the scrolls, their contents and their historical and theological significance will be very satisfied." $2.50
— DR. MILLAR BURROWS

WM. B. EERDMANS PUBLISHING CO.
Grand Rapids, Mich.

y reader that Toynbee is a Chris- writer of an orthodox sort. He aks of "God" quite fluently, and he s about "original sin" and "the of man" and even says that "man's e end is to worship God and enjoy forever." And he quotes text af- text — and surely that is a proof orthodoxy, a reader might think. But this would be misleading. For ynbee also speaks of "the higher gions" and their visions of "Abso- Reality," the "theological accre- s with which the mythical expres- s of Christianity, Islam and Hin- sm have been overlaid," "the self- tered idea that our own vision of solute Reality is the only authentic on," and, more than once, "the rt of so great a mystery cannot be ched by following one road only."

What kind of religious thinker is ynbee, then? Not orthodox, plainly ugh. Not Liberal — indeed, this k contains a slashing critique of h-century Liberalism. Not Neo- hodox, for Toynbee avoids dogma a plague. Toynbee is, if we must eon-hole him, Neo-Liberal. He ks somewhat as do such men as tmann and Tillich; or, as do such ateur theologians as Aldous Huxley.[3] *higher religions are true.* They are Myths which are more true than ct" is true; they are all reflections the Absolute Reality which has Per- al and Impersonal aspects, and which he Unconditioned Ground of Man's ng.[4]

Well — if Toynbee is a Neo-Liberal, y we not just avoid the trouble of ding him? By no means. This d of reaction is too common among ristians: it is itself a reflection of temporary secular modes of thought. ynbee, though Neo-Liberal, has much of value to contribute towards a Christian philosophy of history. He has, so to speak, explored territory which none of us has even entered. The maps he has sent back are sometimes in error, but they are much better than no maps at all. If we grant that we as a Christian community should be concerned with exploring new territory — should be concerned with working out a Christian philosophy of history, for example[5] — then this book is most valuable. We can, of course, simply deny that it is worth while to do such things; then Toynbee's work may be disregarded.

---

3. Toynbee is not a follower of the temporary *Zeitgeist* which is emerg- in the post-war generation — "make ney and believe in something, but not iously" — since he holds that God *real* and *objective* and *basic*, and that ysical "reality" has only a secondary lity.

4. It is perhaps worth noting that so we have developed no apologetic ich can begin to deal with this type religious thought. We have plenty tracts, pamphlets and even books ich prove that 18th century Rational- is inadequate. But a proof that eism is invalid has little effect on neone who believes in several religions once. Or: to point out that Tillich ds the Incarnation to be a Myth has tle effect on someone who holds that yth is more true than "facts."

5. As Calvinists, we are committed to this type of task. But as "Calvinists — so-called," we can easily evade it.

LETTERS TO THE JOURNAL

SIRS:

I greatly appreciated the articles on the Labor Problem, written by Dr. George Stob in the November and February issues of *The Reformed Journal.*

In my opinion they were a fair and objective statement of the "Labor Problem" as it exists among our Christian Reformed people. Dr. Stob's discussion, too, of the issues involved, was carried on in a fine Christian spirit, and with an open mind for seeking sincerely a solution of our labor problems in the light of God's Word. This is what we need. Discussions of that type and in that spirit. That will bring about "more light and less heat."

Emotional statements like "doorbraak" and "compromise with the world," and "treason within the walls of God's Kingdom," etc., are not only unwarranted, but are also actual roadblocks in the way, preventing from getting at a Scriptural solution of our labor problems. Yet, this is what we all desire, do we not?

As we see it, the fundamental issue is: *How, or in what manner,* must we confess Christ as King in the world of labor? *How* can we best carry Christian principles into practice in the realm of labor? On the *American scene,* please! We hope that further discussions of this problem will center themselves around this question.

Dr. Stob has one "serious question" about our proposal for an A.C.L.I., namely, that of the element of pledge. "Each member should give a solemn pledge to abide by the teachings of God's Word in all labor questions." This, he deems wrong, because it would "bind the conscience." I agree that we may not exercise dominion over the conscience of fellowmen. However, this objection need not be as formidable as it seems. Let the "pledge" be modified to "an agreement" by the members of the A.C.L.I. to follow the official counsel of the Institute given in specific labor problems, *provided* this counsel is clearly in accordance with the demands of God's Word!

Except such kind of provision or condition is included in the proposed A.C.L.I. it will have "no teeth." It will be reduced merely to a "study academy." We need more than that. The purpose must be to give leadership to Christian people, who, at times, find themselves in a difficult position within

Conn Electronic Organs

AMERICA'S FINEST ELECTRONIC ORGAN
FOR CHURCH, CHAPEL, SCHOOL OR HOME

See and hear them at

HERMAN OOSTERHOUSE

Pianos, Organs, High Fidelity Phonographs, Television

1011 KALAMAZOO AVENUE, S.E. GRAND RAPIDS, MICHIGAN

Open Monday, Friday and Saturday Evenings. Phone CH 5-3166

the unions. This leadership can only be given by *unifying* their Christian testimony within that union, and by thus bringing to bear a "*collective moral pressure*" upon that union to follow Christian principles. This can only be done, as we see it, when there is "*agreement*" on the part of the active members of the A.C.L.I. to follow Christian teachings and practices within their union. This "agreement," however, can very well be worked out, without doing violence to the individual conscience in matters which are uncertain or dubious from a Christian standpoint.

What if a given union refuses to follow the united and collective Christian demands of a Christian minority? Then, as we see it, it will be the duty of such Christians *to get out* of that union. To organize a separate Christian union? Maybe, or maybe not! It may then be the will of God that they must "suffer for righteousness' sake."

LAMBERTUS VAN LAAR

Pella, Iowa.

SIRS:

RE: "The Age of Science" by Dr. T. P. Dirkse, January 1957 *Journal*

In Gen. 1:28 God gives man the task of subduing the earth. Does this "earth" include the universe, thus allowing for interplanetary space travel?

The expanding universe theory indicates a single beginning for all matter. If the word "earth" in Gen. 1:1 points to the beginnings of all matter, it would naturally follow that man would have the mandate to subdue the earth (universe).

Is the "earth" of Gen. 1:1 limited to the physical planet or can it apply to the universe?

Sincerely yours,

DARYL W. WHITING

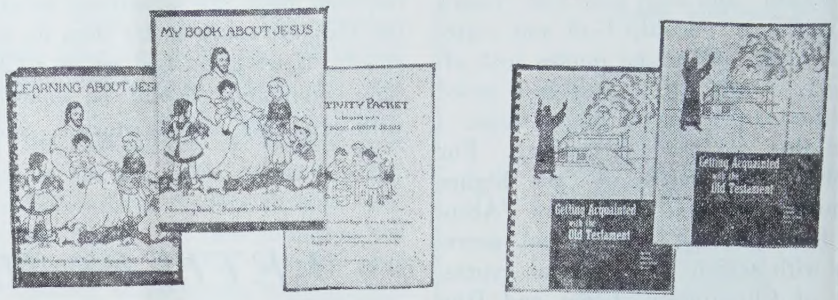
Dayton, Ohio

REPLY

It seems to me that Gen. 1:28 has reference to life on this planet, and that nothing is said about interplanetary travel. The task of man is to subdue this earth. If this can be done by a knowledge of outer space, then, of course, outer-space investigations are warranted. If one assumes the expanding universe theory one still must note the fact that between Gen. 1:1 and 1:28 a distinction is made between the heavens and the earth.

T. P. DIRKSE

HERALD Summer Bible School Series



The DYNAMIC Permanent Curriculum . . . For Building CHRISTIAN Character

USE Vacation Bible School material that is APPLIED. Herald VBS lessons APPLY the Word of God to everyday living to bring the lesson home to the pupil.

Detailed teaching helps for veteran or inexperienced teachers. Closely graded work books and teacher's manuals for 13 grades from nursery through Grade 10.

If you have not examined the Herald VBS course — Write today for your free illustrated brochure of this closely graded, permanent VBS course

HERALD PRESS Dept. RJ Scottdale, Pennsylvania

BY LESTER DE KOSTER

All Ye That Labor

Christianity, Communism, and the Problem of Evil

"This book . . . is a masterful apology for the Christian view of man, sin and salvation. It also constitutes a strong argument for the fact that Christianity has social implications. The author's insights are frequently profound."

— G. Aiken Taylor in *Christianity Today*

"This is a serious and well informed study of the Marxist 'faith.' . . . It deals with the deeper philosophical and theological issues rather than with current politics. . . . The book is readable, and can be read with profit by the layman. It deserves to be widely read, and to be taken seriously. . . ." — Prof. Kenneth E. Boulding, *Dept. of Economics, University of Michigan*

A Pathway Book
Only $1.50

At your bookstore
Wm. B. EERDMANS PUBLISHING CO.
GRAND RAPIDS, MICHIGAN